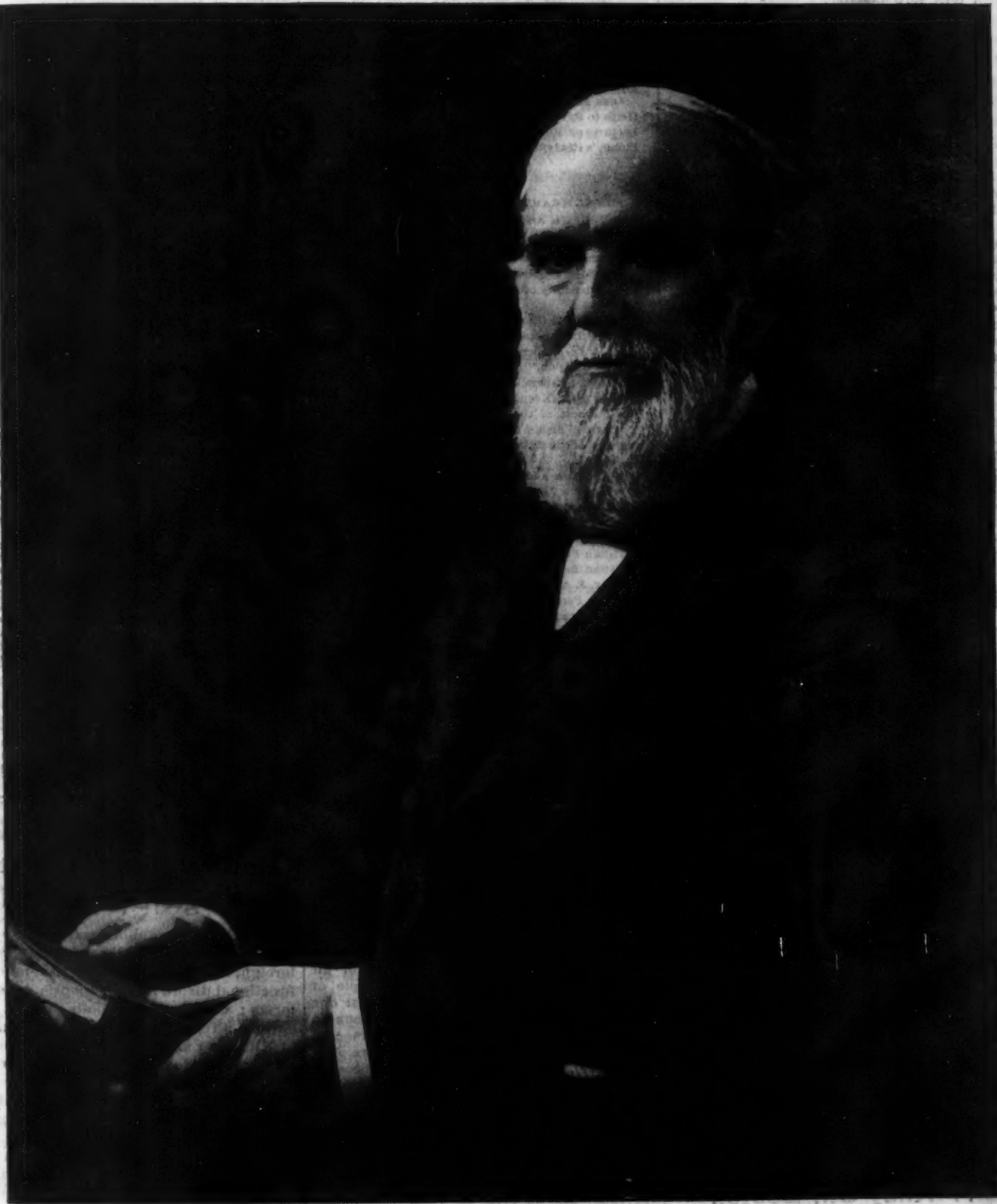


Zion's Herald

WEDNESDAY, OCTOBER 5, 1904



DR. DANIEL STEELE --- EIGHTY YEARS YOUNG

Ready Now

A limited supply of the Revival Number of last week is on hand. In response to our notice in the issue of Sept. 21 quite a proportion of the available supply was sold to brethren who wished to use them among their people. Other orders will be filled as long as the edition lasts. We offer them at \$3 per hundred, delivered.

ZION'S HERALD may be had free the balance of the year for new subscribers who will pay for 1905.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

Aggressive Evangelism and Helpful Books

It is becoming manifest that the aggressive evangelistic movement is spreading far and wide. Unless all indications are misleading, there has already been created an interest such as our church has not known for years. The feeling is very widely prevalent that we are about to enter upon an era of religious awakening that will insure wonderful results.

One of the evidences of special interest is the sudden and extensive inquiry for helpful books that may be employed to help on revival work. Letters are being received from many widely separated parts of the country, both from preachers and laymen, asking for a list of books which will aid in promoting revivals and also aid in conserving the fruits of revivals.

The executive committee is prepared to recommend the following list. More than fifty volumes have been carefully read and the somewhat ample list presented herewith is the result. There are doubtless many other excellent books that might have been added to the number, and doubtless some of them will be added hereafter.

It will be observed that most of the books are small, not costing more than from 25 to 50

cents each; also that the books are classified under three heads—and also, that the recent books stand first and the earlier books last in their respective classes; and, finally, that all of these books can be procured at our bookstores. Preachers will be entitled to the usual discount, and any persons who buy in quantities to sell again will have a liberal discount.

Class I

REVIVALS AND PERSONAL EFFORT FOR THE UNSAVED

	PAGES
"Secrets of Soul-Winning," Rev. G. F. Oliver,	175
"The Pastor and Aggressive Evangelism," J. P. Brushingham,	90
"Furnishing for Workers," L. W. Munhall,	118
"The Passion for Souls—A Plea for Christian Endeavor in Soul-Winning," Rev. E. F. Hallenbeck,	134
"Hints to Fishermen," Rev. C. E. Cornell,	110
"The Art of Soul-Winning," Rev. J. W. Mahood,	102
"The Why, When and How of Revivals," Bishop W. F. Mallalieu,	160
"Fishing for Men," Rev. J. Wilbur Chapman,	202
"The Revival and Pastor," Rev. J. O. Peck,	279
"The Sunday Night Service—A Study in Continuous Evangelism," Rev. W. F. Sheridan,	244
"Helps to Revival," Rev. J. V. Watson,	223
"Lectures on Revivals," Rev. E. N. Kirk,	331
"Finney's Revival Lectures," Rev. U. G. Finney,	438

Class II

PERSONAL HEART AND LIFE PREPARATION FOR SUCCESSFUL AGGRESSIVE EVANGELIZATION

"The Blue Flower of Methodism," Rev. C. B. Spencer,	142
"Saved to the Uppermost," Rev. Wm. McDonald,	78
"The Christianity of Jesus Christ," Rev. Mark Guy Pearce,	192
"From Glory to Glory," Rev. Joseph H. Smith,	178
"Holiness Text-Book," Revs. John Thompson and E. I. D. Pepper,	107
"Replete Religion," Rev. Henry Ostrom,	149
"Pentecostal Papers, or the Gift of the Holy Ghost," Rev. S. A. Keen,	190
"The Fullness of the Blessing of the Gospel of Christ," Bishop W. F. Mallalieu,	168
"Aspects of Christian Experience," Bishop S. M. Merrill,	297
"Life Sketches and Sermons," Rev. H. C. Morrison,	112
"Quiet Talks on Power," by S. D. Gordon,	220
"Life of Carvoso," autobiography,	351
"Love Enthroned," Rev. Daniel Steele,	416
"Christian Purity," Bishop R. S. Foster,	226
"Christian Perfection as Taught by John Wesley," Rev. J. A. Wood,	288
"Christian Perfection," Rev. George Peck,	461
"A Plain Account of Christian Perfection," John Wesley.	

Class III

CARING FOR CONVERTS

"The Probationers," Rev. Henry Wheeler,	60
"The Young Church Member," by Rev. S. S. McMahon,	111
"The Victory Life," Rev. J. W. Mahood,	120
"The Convert and His Relations," Rev. L. W. Munhall,	197
"The Children's Covenant," Rev. C. V. Anthony,	240
"The Drillmaster of Methodism," Rev. C. L. Goodell,	246
"Chapters of Blessing from the Book of Life, with Counsels on the Way of Life," Theodore S. Henderson,	68

We most earnestly entreat all our preachers, especially our young preachers, to procure all these books and also order them in quantities to sell again. John Wesley and Francis Asbury were noted booksellers. Why should not all our preachers follow the worthy example of these two founders of Methodism? What our people need in these days is to read books—these books recommended and others like them. If the great revival for which we pray and hope shall come, it will be in part because our preachers and people read helpful and inspiring books—books that teach them how to wisely work for others to win them to Christ; books that instruct and encourage them to seek for the deepest and richest personal experiences of salvation; and then, books that will make us all wise to care for the converts of our revivals. Let us give attention to reading. Let us read books that will make us wise, tactful and strong to do the work that lies before every one of us.

In behalf of the executive committee of the Commission on Aggressive Evangelism.

W. F. MALLALIEU, Pres.
J. P. BRUSHINGHAM, Sec. and Treas.

Superiority of the Evening Newspaper

From the Rochester Post Express, Ind. Rep.

Within the last few years there has been a wonderful change in the gathering and transmission of news. There has been a wonderful increase in the number of miles of telegraph lines, but it is to the marvelous development of the telephone service that the greatest change is due. All the improvements have been of vastly greater benefit to the evening than to the morning papers. Not many years ago the evening papers in all but the very largest cities were of four pages only; they published only three or four columns of telegraph news, had no telephone service, and rarely expended any money for special despatches.

The morning papers had a very great advantage then, but the extension of the telegraph system, the introduction of telephone, the invention of typesetting machines, the use of typewriters, the employment of ten times as many reporters and editors, the great reduction in the price of white paper—a matter of vast importance—and the improvement in presses, have revolutionized the newspaper business—and now the advantage lies with the evening papers.

And the end is not yet.

A WELCOME TO LARKIN

Many of our readers are patrons of the Larkin Co. of Buffalo. They will all be glad to see their advertisement in our columns again, as of yore.

No general advertising has been done by this Company for the past three years. This withdrawal was necessitated by an increase in sales that outstripped a growth of manufacturing plant which is possibly without a parallel. Advertisements have not been required to hold the continued trade of old patrons, and indeed, through their recommendation, unsaid by advertising, new customers are constantly added. Nine years of continuous building operations have increased the floor area of the Larkin Soap Works from two to twenty-nine acres and the Company can now invite new customers.

For some future issue we are promised an illustration of the Larkin Soap Works of 1904, which will graphically depict a commercial growth that is extraordinary even in America. The McKinley Rocker offered in today's advertisement has itself quite a unique history, though it is but one of a hundred Larkin Premiums that are given with \$10 purchases. Heretofore, it has been offered only to those who were already Larkin Customers. It was first shown in their Premium List February 1st, 1902. Ever since, the demand has far exceeded the supply. In 1902 the necessity of erecting a factory exclusively for the McKinley Rocker was recognized, and the work was begun. One of the largest and most modern of chair factories is now turning out two hundred of these well made, beautifully finished and thoroughly comfortable chairs daily. All are for Larkin customers; and those who obtain one on the liberal Larkin terms, by which the rocker is virtually a free gift, are to be congratulated.

The Coffin No. 5 is also so popular that a large furniture factory is confined to its production for Larkin patrons.

THE HATHORN SPRING Natural Spring Water Saratoga Springs, N. Y.

As a Cathartic and Alterative this water stands Superior to All, either domestic or foreign, in the treatment of the following functional disorders: Dyspepsia in all its forms; Constipation, both recent and chronic; Torpid Liver; inactive condition of Kidneys; and in all and every disorder included under the head of Liver and Stomach.

As an Alterative this water stands unrivaled in scrofulous and all constitutional diseases of the blood.

The cures wrought by this Nature's Remedy, which have refused to yield to the most skillful and persistent treatment, are indeed remarkable and most encouraging to the afflicted. The water is surcharged with a gas which effervesces and makes it very palatable. Put up in pint or quart bottles and shipped to all parts of the world. Inquire of

HATHORN & CO.,
Saratoga, N. Y.

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As ordered by the General Conference, 1896.

Fire, Lightning and Tornado Insurance at cost.

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OF CHICAGO, ILL.

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Do not wait for present insurance to expire. If now insured, date your applications ahead.

Insurance at actual cost, under an experienced and economical management, upon the easiest possible terms of payment, and ABSOLUTELY SAFE.

Profits divided pro rata each year.
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HENRY P. MAGILL, Sec. and Mgr.
57 Washington St. Chicago, Ill.

C. H. J. KIMBALL THE INSURANCE AGENT

47 Kilby St., Boston

481 Washington St. - - - Dedham

Telephones.

FOR SALE Hotel accommodations in St. Louis, Mo.
Inquire of ZION'S HERALD.

Zion's Herald

Volume LXXXII

Boston, Wednesday, October 5, 1904

Number 40

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage,

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Dr. Niels R. Finsen Dead

DR. NIELS R. FINSEN, who has just died at Copenhagen at the age of 43, was a martyr to the cause of medical science and a true benefactor of humanity. In his student days he began a series of investigations to discover to what properties of light its curative qualities are owing, and later announced the discovery that some of the rays of the sun's spectrum destroy bacteria, while others possess a healing power. It is claimed that as early as 1894 he cured many cases of small-pox, and even saved the patients from being scarred, simply by hanging red curtains at the windows of the sick-room, and that later he found a way to concentrate rays of the ordinary electric light so as to cure long-standing cases of the dreadful lupus. Inspired by an unselfish desire to relieve suffering humanity, he did not keep his method private, and today the Finsen rays are used in every civilized country for curing skin diseases. Overwork cut short Dr. Finsen's life, for he was naturally of a frail constitution, but his name will ever be held in high honor by all lovers of humanity.

Electricity as an Anesthetic

DR. S. LEDUC, of the Academy of Medicine at Paris, claims to have found a substitute for chloroform and ether as anesthetics. His method involves the deadening of the brain by an electric current. It is claimed that he has made many successful experiments upon animals, and he has even put the theory to proof on himself. The Leduc system of deadening the body to pain consists of placing one electrode on the forehead of the subject, and another over the lumbar region of the spine. When the doctor himself was the subject, his assistant sent a mild, quickly interrupted current through the cerebrum, cerebellum and spinal cord. In less than ten minutes the doctor was completely anesthetized, and became insensible to the prick of needles and the application of a hot iron. He recovered consciousness at once when the current was turned off, and, so far from

feeling ill effects from the test, claims to have been favorably affected by it. The general public, however, would do well not to try this method until the experts have corroborated or further extended Dr. Leduc's experiments.

Anti-Malaria Crusade in Italy

THE Italian Government has been carrying on an energetic crusade against the spreading of malaria by mosquitoes. The protection, which is extended to government employees and officials required to reside in malarial districts, is purely mechanical, and is afforded by small gauze nets, masks with veils, gloves, and other such means. In 90 localities thus protected for the first time in 1902 there were but 142 cases of malarial fever, against 642 the previous year. In the year 1902-'03 the means of protection were made applicable to 119 other localities, and the extension of the system of prevention continues. Important results have also been obtained by the prison officials in charge of the salt works of Corneto, where the malarial infection among the convicts was so great as to be declared invincible. Whereas in 1900 the number of victims of malaria at Corneto was 395, in 1903 there was but a single case of infection.

Japanese Relations with Korea

THE treaty recently concluded between Japan and Korea virtually amounts to a transfer of the government of Korea to Japan, the latter country becoming the guardian, if not proprietor, of the former. The supervision to be exercised is more strict than that which the United States, under the Platt Amendment, maintains over Cuba, and more closely resembles the British attitude toward Egypt. The Korean Government is to engage as financial adviser a Japanese subject recommended by the Japanese Government, and must employ as diplomatic adviser to the department of foreign affairs a foreigner so recommended, while Korea engages to consult the Japanese Government previous to the conclusion of conventions with foreign Powers. While Korea is thus to enjoy a nominal autonomy, it will to all intents become a Japanese province. At the conclusion of the late war with China, Japan made an ill-advised attempt to introduce reforms in Korea, for which the people of that country were not ready, and the murder of the Queen of Korea further embittered the populace against the Japanese. Now, however, Japan is likely to proceed with far greater tact, and the appointment of Durham W. Stevens, a promising young American, as diplomatic adviser to the Korean Government, is also a shrewd bid

for American good-will. The choice of a foreigner of enlightened views for this delicate position shows that Japan does not mean to inaugurate a policy of exclusion in Korea, nor will an impediment be placed on the legitimate enterprise of foreigners in the sphere of commerce and industry. Korea will now be in the hands of men actuated by more liberal ideas, and may be expected in future to do its full part in the world system of production and consumption.

New Citrus Fruit

THE plant-breeders of the United States Department of Agriculture have succeeded in producing a delicious new citrus fruit, which is a cross between the tangerine orange and the pomelo, or so-called "grape fruit," and is called the "tangelo." The production of the fruit has been effected by new applications of natural laws. The American Beauty rose and the carnation are creations of science in this sense. The most important thing in the science of plant-breeding seems to be the hybrid, which amends the great law of nature that like produces like. An instance of a hybrid likely to become popular and useful is the "tangelo," which has resulted from a cross made in 1897. It was not until the present year, however, that the seedlings came to bearing age, and it was discovered that the combination had resulted in a new and pleasing fruit, inheriting size, juiciness and refreshing flavor from the pomelo, while from the tangerine it acquires a thin rind — which is easily removed — a tender pulp, and an almost seedless interior. In the growing of citrus fruits it is not necessary to reproduce any seed, but any desirable variety like the "tangelo" may be propagated indefinitely by grafting and budding, as is done with apples.

War and Insanity

INSANITY, or at any rate temporary mental disorder, is very common among soldiers in the field. Dr. Paul Jacoby, a leading Russian physician, proposes the formation of a special army of medical service for this malady. The privations and fatigues of active service, the nervous tension caused by ever-present danger, the frequent mental shocks, alcoholism, and wounds, all predispose to madness. In the Franco-Prussian war Dr. Jacoby was struck by the number of cases of mental disorder which came under his observation. In the war with Turkey in 1877-'78 a large number of acute psychoses occurred among the troops. During the present war many cases of delirium have been observed. In European wars the need for special provision for the care of lunatics during war does not

make itself acutely felt, for there are always asylums of some kind within reach; but in warfare in uncivilized countries, where distances are extreme and there are no railways to shorten them, where the food supply is scant and precarious, and where the climate adds to the general misery of things, the lot of such unfortunates is very wretched. It is well known that earthquakes and volcanic eruptions are accountable for much mental disorder, and the sinking of ironclads by the explosion of torpedoes and mines is comparable to such convulsions. It is probable that the crimes of violence which are so common among soldiers in war are due in part to mental disorder. It is apparent that a good deal of this war madness is now prevalent among the infuriated combatants on both sides of the ramparts of Port Arthur.

Production and Waste of Anthracite

ACCORDING to Edward W. Parker, a statistician of the U. S. Geological Survey, and a member of the Anthracite Coal Strike Commission of 1902 '03, if the present production and waste of anthracite is to continue, the period of exhaustion of the supply will be reached in about eighty years. Within the next decade or two there may be some increase in annual production, but that will be followed probably by a notable decline. This is considered by Mr. Parker to be a very likely result from the high prices which are certain to mark any general realization on the part of the public that final exhaustion of the anthracite supply is in sight, and from the earlier extinction of the supply of certain mining concerns and regions than of that of others. Mr. Parker calls attention to the fact that, although the production of anthracite has not kept pace with that of bituminous coal, it has increased faster than the population of the region in which most of it is consumed. In 1880, according to his figures, 1.82 tons of anthracite were produced per inhabitant of the anthracite-using portion of the country. In 1890 the per capita production was 2.47 tons, and in 1900, 2.53 tons. Using the entire population of the country as a basis, the per capita production of bituminous coal in 1880 was 0.85 tons; in 1890, 1.76 tons; and in 1900, 2.76 tons. In 1880 two-thirds of the coal produced in the United States was Pennsylvania anthracite; in 1870 anthracite constituted about one-half of the total; and for the last five years it has amounted to about one fifth.

Port Arthur Still Holds Out

RUSSIAN resistance at Port Arthur continues to excite the admiration of the world, and whatever the results of the Japanese attacks may finally prove to be, the heroic defence of that Far Eastern Gibraltar is sure to be recorded as one of the marked events in the annals of warfare. In the general assault on Port Arthur, which took place from Sept. 20 to Sept. 26, the Japanese were everywhere repulsed, according to advices received at St. Petersburg; and it is asserted by the Russians that the Japanese have lost during the siege 45,000 killed or wounded. Private reports from Port Arthur state that the garrison there is confident of be-

ing able to hold out until the beginning of next year. Three Japanese torpedo boats have been lost, and a Japanese cruiser has been damaged by coming in contact with a mine. In spite of these optimistic reports from St. Petersburg, and criticisms of General Nogi that begin to be heard in Japan, the Japanese are not greatly discouraged, and hope to starve out the Russians if they cannot dislodge them from their strong defences by direct attacks.

Sir William Vernon-Harcourt Dead

SIR WILLIAM VERNON-HARCOURT, who became the Liberal leader of the House of Commons on the retirement of Mr. Gladstone in 1894, died last Saturday at the age of 76 years. He was the second son of Rev. William Vernon-Harcourt, and grandson of a former Archbishop of York. In 1851 he left Cambridge University with high honors, and three years later was called to the bar at the Inner Temple. After unsuccessful contests for Parliament, he was elected in 1868, representing Oxford until 1880. From 1880 to 1895 he represented Derby. He was Solicitor General in 1874, Home Secretary from 1880 to 1885, and Chancellor of the Exchequer in 1886, and again from 1892 to 1895. He resigned the Liberal leadership in December, 1898. His second wife was a daughter of John Lothrop Motley, and was born in Boston. Sir William was recognized as one of the ablest of the Parliamentary debaters, albeit a somewhat ponderous personality, and is said to have derived his art of phrasemaking largely from a study of Disraeli, whom he greatly admired. He was one of the original contributors to the *Saturday Review*, and under the pseudonym of "Historicus" wrote numerous political pamphlets and letters dealing with topics in international law.

Battleship "Connecticut" Launched

THE battleship "Connecticut" was successfully launched at the New York Navy Yard last Thursday. A distinguished company, including Secretary of the Navy Morton, Adjutant-General Corbin, Governor Chamberlain of Connecticut, and many thousands of invited guests, witnessed the launching of the first battleship built in a Government yard since the construction of the ill-fated "Maine," which was also built in Brooklyn. The new ship was named by Miss Alice B. Welles, a granddaughter of Gideon Welles of Connecticut, a former Secretary of the Navy. The "Connecticut" is a sister ship of the "Louisiana," which a private shipbuilding firm at Newport News has been constructing. The building of both ships has been followed with great interest, as on the test thus made depends the future allotment of work either to Government yards or to private firms. The "Connecticut" when finished will be the finest battleship in the American Navy, and will rank with the most powerful battle-ships of the navies of other nations. Notwithstanding the fact that a new plant had to be erected for the construction of the "Connecticut," this vessel is but eight per cent.

behind the "Louisiana," although laid down two months later. This is the third vessel to bear the name "Connecticut" in the U. S. Navy.

Oyama Pressing Kuropatkin

FIELD MARSHAL OYAMA is not relaxing the pressure on the Russian lines, and General Kuropatkin is still obliged to act cautiously on the defensive. The Japanese are slowly advancing along an extended front. They have captured Da Pass, which was abandoned by the Russians without serious resistance, and have possessed themselves of several other important positions eastward of Bentsiaputze. General Kuropatkin appears to be drawing in his forces to the less mountainous country northwestward, where he may decide to give battle. The Japanese are reported to have dammed the Liao River abreast of Liao Yang, flooding the country in order to protect their left flank. The Czar has appointed General Gripenberg commander of the Second Manchurian Army, and the Grand Duke Nicholas Nicholavitch is to serve as commander in-chief. Japan has widened the conscription law, thus adding 200,000 men to the forces available for active service in the field. The Japanese profess to be able to cope with the strong Russian reinforcements which are being hurried to the Far East. The Japanese suffered a reverse, Sept. 28, near Yentai, but this has not materially delayed the advance of their main body. A strong Japanese force has occupied Siaobeyho, south of Sinmintin.

Sunday Reform in France

AN immense number of shop hands, market employees and barbers in Paris and other parts of France are now demanding that the whole of Sunday shall be free from labor. Day laborers, with the exception of the building trades, have not generally been required to work on the Sabbath. Of late years the barbers of Paris, by their own efforts, have secured Sunday afternoon closing, at least in summertime. But there is no law obliging the employer to give his hands a weekly holiday, and public opinion does not appear strong enough at present to force the measure. The great shops, like the Bon Marché, are closed on Sunday, and so are the small shops kept by families, but the "bazaars" and all sorts of provision shops remain open. A Sunday-closing law has been before the Senate for two years, but makes slow progress, the legislators hardly daring to offend the avaricious employer class. The demand for Sunday closing in France is at present more a labor demand than a religious scruple, and the question has resolved itself pretty much into a struggle between employers and employed. One phase of the subject is presented by the antithesis of Sunday work versus Sunday play, the objectors to Sunday reform alleging that if the employee receives a day of rest he will spend it at the races or in the café. This objection, however, is generally recognized as being apart from the real question, and it is probable that in the end the employees in France, as in Geneva, will gain material concessions regarding Sunday rest.

SECRETARY HAY'S WELCOME TO THE PEACE CONGRESS

THAT was a memorable occasion in our city on Monday when Secretary Hay delivered his fitting and masterly welcome to the Peace Congress. As the *Boston Transcript* so well put it:

"Formal welcome came from a diplomatist, a responsible minister of foreign affairs, a man who, to quote President Elliot of Harvard University, 'by force of just and liberal thinking is the most successful diplomatist now living.' Mr. Hay not only has been for us, to quote President Tucker of Dartmouth College, 'pilot of the Ship of State through uncharted seas,' but for the world at large he has been a great personage during the past six years, and any commitment of himself and the nation he serves to the cause of peace which he may make on this occasion will be read, weighed and acted upon in all the chancelleries of Europe and Asia."

We regret that we have space for only a few of his most important declarations. He said:

"We have had, I think, a greater relative immunity from war than any of our neighbors. All our greatest men have been earnest advocates of peace. The very men who founded our liberties with the mailed hand detested and abhorred war as the most futile and ferocious of human follies. . . . McKinley deplored with every pulse of his honest and kindly heart the advent of the war which he had hoped might not come in his day, and gladly hailed the earliest moment for making peace; and President Roosevelt has the same tireless energy in the work of concord that he displayed when he sought peace and ensued it on the field of battle. No Presidents in our history have been so faithful and so efficient as the last two in the cause of arbitration and of every peaceful settlement of differences. I mention them together be-

cause their work has been harmonious and consistent. . . . When the Hague Court lay apparently wrecked at the beginning of its voyage, threatened with death before it had fairly begun to live, it was the American Government which gave it the breath of life by inviting the Republic of Mexico to share our appeal to its jurisdiction; and the second case brought before it was at the instance of Mr. Roosevelt, who declined in its favor the high honor of arbitrating an affair of world-wide importance.

"I beg you to believe, it is not by way of boasting that I recall these instances to your minds; it is rather as a profession of faith in a cause which the present Administration has deeply at heart that I ask you to remember, in the deliberations upon which you are entering, the course to which the American Government is pledged and which it has steadily pursued for the last seven years. It is true that in those years we have had a hundred days of war—but they put an end forever to bloodshed which had lasted a generation. We landed a few platoons of marines on the Isthmus last year; but that set closed without a shot a sanguinary succession of trivial wars. We marched a little army to Peking; but it was to save not only the beleaguered legations, but a great imperiled civilization. By mingled gentleness and energy, to which most of the world beyond our borders has done justice, we have given to the Philippines, if not peace, at least a nearer approach to it than they have had within the memory of men.

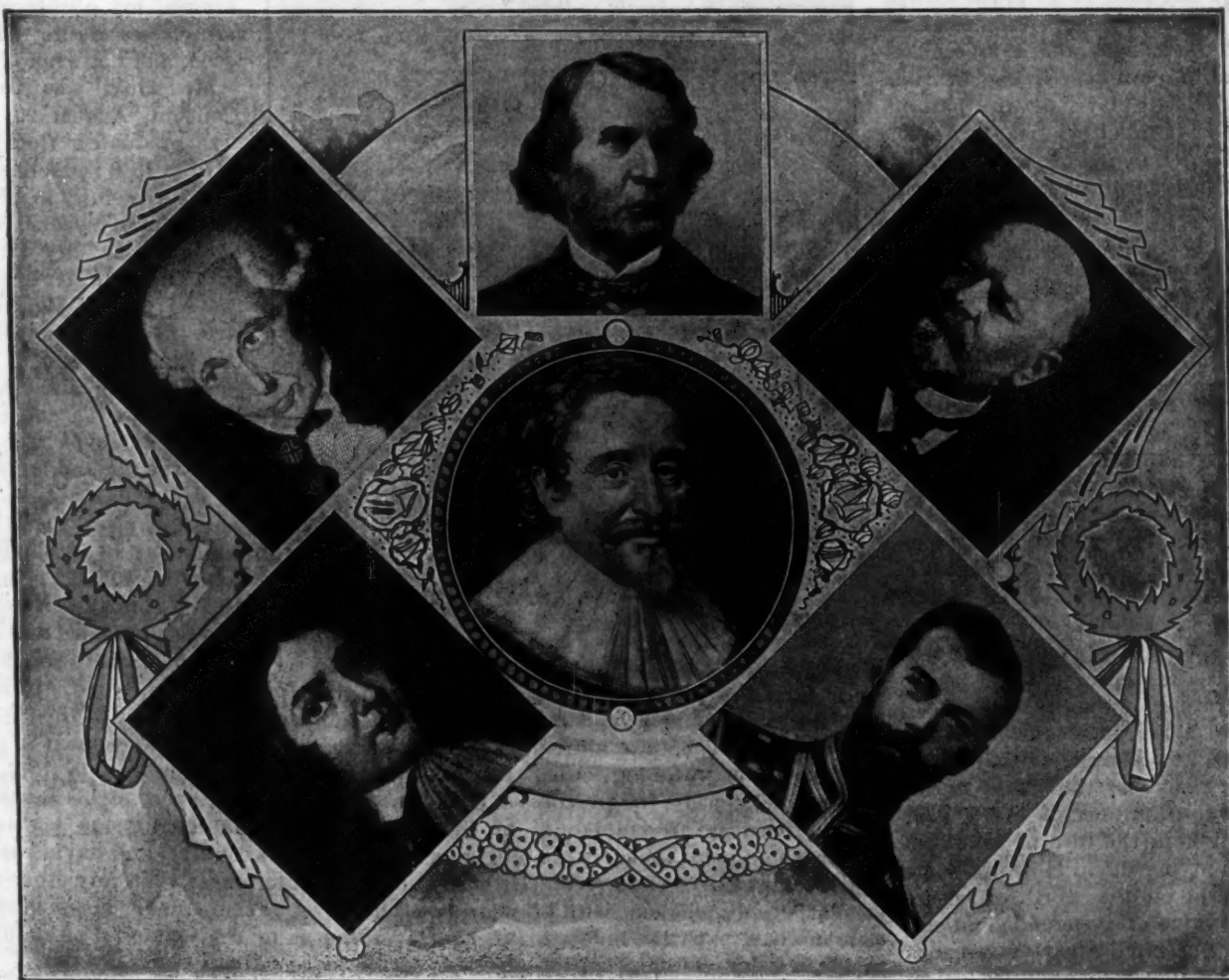
"If our example is worth anything to the world, we have given it in the vital matter of disarmament. We have brought away from the Far East 55,000 soldiers whose work was done, and have sent them back to the fields of peaceful activity. We have reduced our army to its minimum of 60,000 men; in fact, we may say we have no army, but in place of one a nucleus for drill and discipline. We have three-fourths of one soldier for every thousand of population—a proportion which if adopted by other Powers would at once eliminate wars and

run ors of wars from the daily thoughts of the chancelleries of the world. . . .

"We have all recently read that wonderful sermon on war by Count Tolstol, in which a spirit of marvelous lucidity and fire, absolutely detached from geographical or political conditions, speaks the word as it has been given him to speak it, and as no other living man could have done. As you read, with an aching heart, his terrible arraignment of war, feeling that as a man you are partly responsible for all human atrocities, you wait with impatience for the remedy he shall propose, and you find it is—Religion. Yes, that is the remedy. If all would do right, nobody would do wrong—nothing is plainer. It is a counsel of perfection, satisfactory to prophets and saints, to be reached in God's good time. But you are here to consult together to see whether the generation now alive may not do something to hasten the coming of the acceptable day, the appearance on earth of the beatific vision. . . . The policy of the nation at large, which owes so much of its civic spirit to the founders of New England, has been in the main a policy of peace. During the hundred and twenty years of our independent existence we have had but three wars with the outside world.

"I can only bid you Godspeed in your work. The task you have set yourselves, the purpose to which you are devoted, have won the praise of earth and the blessing of heaven since the morning of time. The noblest of all the Beatitudes is the consecration promised the peace-makers. Even if in our time we may not win the wreath of olive, even if we may not hear the golden clamor of the trumpets celebrating the reign of universal and enduring peace, it is something to have desired it, to have worked for it in the measure of our forces. And if you now reap no visible guerdon of your labors, the peace of God that passes understanding will be your all-sufficient reward."

Of this remarkable Congress, beginning its sessions as we go to press, our readers shall be informed in the next issue.



The People, Boston, Mass.

PROMOTERS OF UNIVERSAL PEACE.

Immanuel Kant,
William Penn,

Charles Sumner,
Hugo Grotius,

Jean de Bloch,
Nicholas II.

HE WASTED HIS SUBSTANCE

IN this significant and searching phrase our Lord indicates one of the downward steps which the Prodigal took in his departure into the far country. One of the sins he committed was the sin of waste. We greatly mistake the meaning of the story if we fancy that the Master sought to emphasize chiefly the dissipation of the young man's earthly fortune in the verse from which we have cited the words above. That he scattered his money with a free hand goes without saying; but this was the least valuable part of his wasted inheritance. There were treasures more precious than silver or gold which he flung to the wild winds with reckless hand. That word "substance," which the Master tells us was the particular thing wasted, is wisely chosen. The substantial elements of the young man's very life were dissipated in his riotous living—virile strength, youthful enthusiasm, filial love, and all the noble ideals which had peopled his boyish imagination. These are the qualities and possessions which have elemental value. When they are wasted, life is bankrupted.

One of the recent novels—"The Spenders"—aims at the depiction of the multiform methods whereby fortunes piled up by parents, through industry, financial foresight and self-denial, are easily and quickly wasted—thrown to the winds—by the second and third generations. Illustrations of this principle are so common, however, in every city that we do not need to go to the field of fiction in search of them. Who can estimate the millions squandered in sensual indulgence, in profligate living, in vain and ambitious displays, on the part of many who have inherited great fortunes? That this is often done by spendthrifts or devotees of fashion and pleasure without giving an evident thought to the sorrows, the needs, the degradation, and the claims of the submerged portion of our population, is a sad and sometimes a tragic feature of the case.

But in these instances, as in that of the Prodigal Son, the squandered money is not the chief loss. Waste of manhood, of womanhood, of noble opportunities, of intellectual resources, the dissipation of energies which need to be usefully employed into channels of idleness, profligacy, and vice, and frequently the throwing away of life itself with all that it holds of worth—all this is involved in careers such as we have in mind.

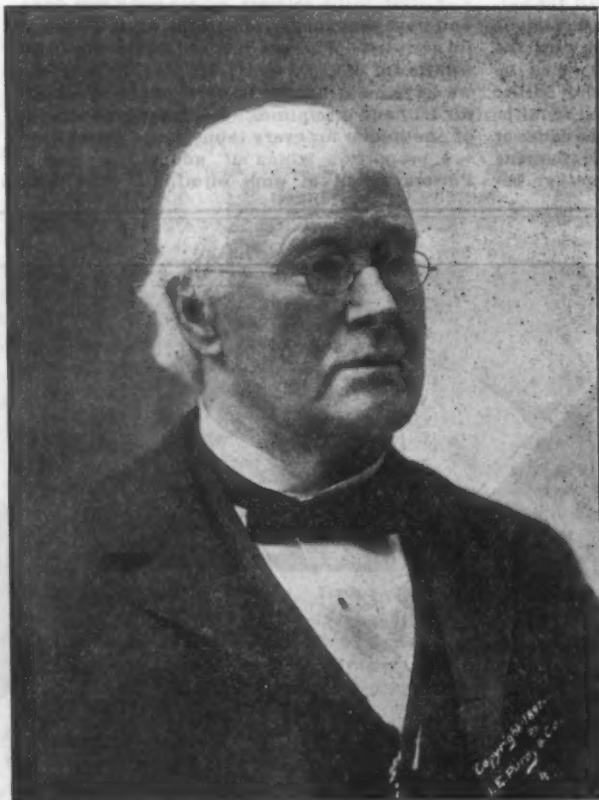
On a smaller scale, what spendthrift habits characterize the majority of people so far as the use of time is concerned! How few there are who consider to advantage such an example as that which John Wesley gave to the world in his extraordinary utilization of every hour and moment from the turn of manhood down to his dying day. How few there are who reflect on the worth of leisure time, on the value of systematic and persistent plans of intellectual or religious activity, or who have conscience or insight enough to appreciate what that Roman emperor meant who once cried out in distress: "I have lost a day!" There is a doctrine in vogue in our time pertaining to the conservation of physical

energy, which declares that no atom of matter and no item of force is ever destroyed; that what seems waste and destruction, as in combustion and decay, is simply a change of form in which nothing is wasted or lost.

Whether that doctrine be true or not, of one thing we may be assured, namely, that no such rule holds good in the realm of spirit, character, and ethics. Here waste is possible, and destruction also, of the most dreadful sort, waste of moral force, of spiritual life, of hope and love, and all the things that are worth while. Alas! for those who waste their substance!

SENATOR HOAR

WHEN George Frisbie Hoar passed from earth very early last Friday morning, Sept. 30, one departed who was both good and great, and, in the language of the poet, for years beyond our ken the light he has left behind him will lie along the paths of men. Probably as much as any man of the present generation he has stood—though by no means alone in this matter—as the representative of conscience and high character in public life.



THE LATE U. S. SENATOR HOAR

And the hearty support he has received, both from the old Bay State and the nation in general, have been in the largest degree creditable both to him and to them. Although not reaching, either intellectually or religiously, the greatness of Gladstone, there are resemblances in their career which point them out as belonging to the same class of statesmen. He was a scholar, deeply religious, with lofty ideals, pure motives, patriotic, independent, honorable in every relation, sagacious, fearless, cultured, wise in counsel, diligent in business, unassailable in reputation, marked by intense moral earnestness, standing ever for what he deemed the righteous course, the embodiment of the best ideas and noblest aspirations. He differed often

from his associates, but usually had the satisfaction of seeing them come around to his views in the end. He did not enrich himself at the public expense. He never sought for office. He repeatedly declined many high posts and appointments. His elections have been gained without the expenditure on his part of so much as a postage stamp, he himself being scarce conscious of what was going on.

His "Autobiography of Seventy Years," published only a few months ago, reveals much that is pleasant now to recall and profitable to reflect upon. He says: "I have never lifted a finger or spoken a word to any man to secure or to promote my own election to any office." He says also: "I have never in my life cast a vote or done an act in legislation which I did not at the time believe to be right, and that I am not now willing to defend." "What I was able to do to resist and baffle General Butler—in his attempt to get possession of the political power in Massachusetts and ultimately that of the country—is the most considerable part of the public service of my life, if it has been of any public service." "The lesson which I have learned in life, which is im-

pressed upon me daily and more deeply as I grow old, is the lesson of good will and good hope. I believe that today is better than yesterday, and that tomorrow will be better than today. I believe that in spite of so many errors and wrongs and vices and crimes, my countrymen of all classes desire what is good, and not what is evil."

Mr. Hoar was born in Concord, August 29, 1826; was graduated from Harvard in 1846; practiced law very successfully in Worcester for many years; served one term as city attorney in 1860; one term in the State House of Representatives (1852), and one term in the State Senate, in each case declining a re-election. He once or twice declined to be a candidate for Congress, when the nomination which he could easily have had was equivalent to an election. But in 1868, without being consulted, being indeed in Europe at the time, he was nominated and elected.

He served eight years in the House, and then voluntarily retired. But he was at once chosen to the United States Senate without any movement on his part, and, taking his seat in 1877, has kept it ever since, being at his death the man longest in continuous legislative service in this country, and having served in the Senate longer than any other man who ever represented Massachusetts. Writing as to the senatorial election, he remarks: "I can truly say that I was as indifferent to the result, so far as it affected me personally, as to the question whether I should walk on one side of the street or the other. I had an unfeigned longing for my home, and my profession, and my library. I never found public

employment pleasant or congenial."

He had pleasant manners as well as lofty principles, and he made many warm friends. He was a genial as well as an able and fortunate man, and possessed the good will of his countrymen to a very marked degree. Doctrinally, he was an enthusiastic Unitarian. Politically a devoted Republican because he believed in the policy of that party, he was so far from being an ardent partisan that he was frequently a rather sharp thorn in the sides of those who constructed platforms and managed campaigns. He especially antagonized what we regard as the eminently wise, judicious, patriotic policy of the party in regard to the Philippines. The mistake he made at this point arose, we think, from his ignorance of the true state of things in the East, and allowing a certain doctrinaire theory of abstract human rights to rule him, instead of adjusting himself to practical providential conditions. If he had ever traveled in the Far East he would have been much better able to see things as they actually were and are; but trying to settle them from books in his study, and misled by certain prejudices, he went astray.

But, take him for all in all, he has done pre eminently well in the discharge of many delicate and onerous responsibilities, taking a very large part in most important affairs for thirty-six years at Washington, strongly influencing legislative and executive appointments in many very critical, creditable and valuable ways. We shall not soon look upon his like again. He stands well up toward the front in the long line of worthies whom Massachusetts has sent to represent her in the United States Senate. He had many of the Puritan qualities. He stood as an exponent of plain living and high thinking. He was a statesman, scholar, and orator of the old school, classic in his tastes, true to his lofty ideals, devoted to the welfare of the nation, every way fitted to be a leader of men. We say farewell to him with deep regret. His mantle, we trust, may fall on more than one of the younger men of promise who are pressing on to high places.

Difficulty of Preaching Sermons

MANY a minister, we imagine, will read appreciatively the noteworthy article on the above topic in the September number of the *Nineteenth Century*, written by the Right Rev. Bishop Weildon of the Anglican Church. This church is not generally supposed to lay as much stress on preaching as some other denominations, but this able Bishop has a very high (not too high) idea of its importance. He writes to show that "preaching is a difficult task—difficult in its moral and spiritual exigencies as well as in its demands upon the intellect—and deserves more sympathy than criticism." He looks upon the delivery of sermons as "the most exacting duty of all the clerical life," and he considers the need of the day to be that "preaching should become, not perhaps less intellectual, but more spiritual," since, "after all, it is the spiritual side of man's nature that affords a reason for preaching, as for all religious worship."

It may be that some of our readers, both lay and clerical, would be profited by following out this line of thought. Many lay-

men are far from comprehending—it is very natural—how hard work it is to present from week to week a line of effective and acceptable sermons; they have more criticism than sympathy for their ministers. Many clergymen do not realize to the full the very high importance of utilizing to the utmost the precious privilege of the pulpit; do not feel, as the good Bishop does, "that no preliminary study can be too great for the solemn task of preaching." They waste priceless morning hours in miscellaneous reading, or even less excusable ways; they fancy that diligence in other directions will make up for neglect here; or possibly they are indolent all round. It is a fatal error. With what intensity and what sympathy should the preacher deliver the message over which he has long and prayerfully brooded, "as never sure to preach again, and as a dying man to men." It is a prolific theme, which we must not follow out further. The more articles like this in our leading periodicals, the better.

Congress of Free-Thinkers

THE Congress of Free-Thinkers has decided to meet in Paris in 1905, and in 1906 at Buenos Ayres for North and South Americans, and at Barcelona for Europeans. The Spaniards in attendance on the Congress, which met recently in Rome, expressed the fear, however, that the Madrid Government will forbid the meeting at Barcelona. Religious liberty is an ideal in all properly constituted countries, but free-thinkers stand for irreligious license, and any State may be pardoned for desiring their absence rather than their company. It is quite true that many of these so called free thinkers have originated in lands overrun with superstition—countries where the Christianity institutionalized within their bounds is largely of a formal rather than a vital type—and it is significant that the Congress above-mentioned held its recent meeting in Rome, almost under the shadow of the Vatican. Indeed, the members of the Congress, in the excess of their rage against the mummeries and machinations of Rome, made a pilgrimage *en masse* to the burial-place of one of the martyrs of Roman Catholic hate, and laid wreaths upon his tomb. But the existence of the false is no argument for opposition to the true, and the free thinkers make a great mistake in disclaiming against all religion because they are dissatisfied with some historic exhibitions of ecclesiasticism. So long as there is a God there will be a religion, or some kind of a worshipful recognition of that God, and it will be the duty of all men to serve God; and the free-thinkers would do well to think with sufficient freedom from their prejudices to find this out.

A Regular International Congress

MASSACHUSETTS has particular reason to be gratified with the prompt reply of President Roosevelt to the invitation from the Interparliamentary Union that he would call a conference like that which established The Hague Court of Arbitration. The third subject which they propose for submission to such a conference is the Massachusetts proposition for "a regular international congress" to discuss international questions and to make recommendations upon them to be submitted to the home governments. The resolution was adopted unanimously by the legislature in 1903. The movement began in the fall of 1901, and a petition for "a world-legislature" was presented to the legislature

of 1902, "on the initiative of Mr. Raymond L. Bridgman," as was correctly said by Dr. Benjamin F. Trueblood in his *Advocate of Peace* for May, 1902. The petition was indorsed among other indorsers by the Boston Methodist Preachers' Meeting the same session, and was transmitted to Washington (having been sent there by error, instead of to the Massachusetts Legislature.)

The following year the American Peace Society, with Dr. Trueblood, the secretary active in the movement, took up the matter (he signed the above petition also), petitioned for a "regular international congress" instead of "a world-legislature" as the first petition read, though the ideas were identical, and by its ability, strength and prestige, carried it to success. It is to Dr. Trueblood that the movement is indebted for being included in the effort of the Interparliamentary Union. Thus it is given a world-standing. It is a most noticeable fact, for here is a direct and prospering effort to organize the entire world as one political body, with the belief that it will secure unspokeable peace and prosperity to all the world.

A Model Layman and His Church Paper

LAST week an incident occurred in one of our suburban charges which carries an obvious and forceful lesson. A layman in one of our strongest churches, one of its founders, a model in every feature of Christian life and work, expecting to leave home for some days before ZION'S HERALD of last week would reach him by regular mail, sent by messenger to the editor for an advance copy, saying that he could not lose the reading of it for the entire week if it could be avoided. This fact impressively shows what his church paper had become to that layman, and how deeply it entered into his thinking, affection, life and work. That man for more than twenty-five years has been accorded, as he deserves, the honor of being the most generous and useful member of his church. He is class-leader, Sunday-school teacher, president of the board of trustees, and especially interested in the spiritual welfare of his church. He has been for years—though not receiving what would be called a liberal salary, and by no means a man of wealth in the usual sense of that term—the heaviest contributor to the current expenses of the church and to all the connectional causes.

Now can any one fail to see that his church paper is the formative influence in his spiritual and denominational activities? Certainly not, as he subscribed to the HERALD when he was converted, and has read it thoroughly for fifty years.

The church paper is still, and always will be, the supreme essential in developing an intelligent and active Methodist Christian. It instructs, edifies, and appeals to the reader, not for one or two hours during the week, but all the time, leaving its fructifying seed in germinant soil.

Need this moral be enforced? It should not be necessary. The printed page is the great teacher today everywhere. The politician, the reformer, the advocate of any cause, depends upon it to carry his end. It is the minister's best assistant, the church's best messenger. If our ministers and churches were moved only by the desire to increase and educate our constituency, it would make the largest possible use of our denominational press. Personal work on the part of the pastors to secure subscribers to the church papers will, therefore, yield its hundred-fold not only in the present, but in the future. If we

would have model laymen in our churches, they must feed on our church papers.

Professors Elected at Gammon

REV. WALTER J. YATES, D. D., of First Church, Bangor, Me., is elected to the chair of systematic theology in Gammon Theological Seminary, to succeed Dr. Edward L. Parks; and Rev. George H. Trever, D. D., of Wisconsin Conference, is elected to the chair of exegesis. Dr. Yates is well and favorably known among us as a studious, industrious, and successful minister, and was recommended for the position by representative Methodists connected with our Conferences. He was a student at the School of Theology of Boston University, and joined the New England Southern Conference in 1872, where he held leading appointments until transferred to the East Maine Conference in 1903. The church which he is serving is among the best, if not the best, in that Conference.

Dr. George H. Trever graduated from Appleton University, and entered the School of Theology of Boston University in 1881, taking after graduation therefrom a course in the School of Arts and Sciences, from which he received the degree of Ph. D. He has carried on special studies while in the pastorate, and has written a volume on "Studies in Comparative Theology," recently published, which was received with favor.

Lowering the Church Standards

A DISTINGUISHED ethical critic has recently brought a serious indictment against the Christian Church. It is, in substance, that the church is no longer sensitive and loyal to its own standards, that when it acts in any critical test in a corporate capacity it is governed by motives of prudence and policy known as worldly rather than by the righteous ideals which are distinctively Christian. Our critic goes further, and states there is no longer that individual sensitiveness to sin which prevails where a Christian conscience is regnant and breaks out into open and earnest protest against wrongdoing of every form; but instead are seen caution, silence and cowardice which take counsel of prudence and of fear. While we do not speak for other denominations, we must confess that recent events in our own church justify the criticism. It is painfully true that our governing connectional boards and trustees of our religious institutions, when called to deal with critical cases demanding corporate action, too often seem to be ruled by the lower worldly motives of policy rather than by well-established Christian standards. For instance, a servant of the church, having a long, unsullied and useful career, is suffering in reputation because in a moral crisis he sought to vindicate the righteous principles taught in the New Testament. Should it not have been the supreme duty of the corporate board to which he was responsible, to exonerate him? To act in such a case from motives of policy or prudence, or, worse, from partisanship, is to utterly prostitute Christian ideals. Members of denominational boards and trustees of our institutions must remember in all cases that they are to act as Christian men. "What would Jesus do in my place?" is the crucial question by which duty should be settled. The Christian Church must honor its own unique standards of righteousness and never depart therefrom. Acting thus, it can safely leave all consequences with God. It is grievously true that individual Christians among us are becoming less sensitive to evil and more and more reluctant

to condemn wrong. The best tribute we have seen to the late Senator Hoar was uttered by our own honored Senator Frye of Maine, president of the United States Senate: "He was a man of the highest integrity, and one who was always true to his convictions of the right as he saw it, regardless of consequences to himself." That old, Puritan, Biblical virtue, which never counted the cost when a wrong was done, but instantly condemned it, "regardless of consequences," is disappearing, and in its place men are asking the miserable political question: How will the attitude which I am to take affect me? And the Christian Church—to its shame be it said—is thus putting a premium on diplomacy, tact, and cowardice. In some respects the most over-worked, harmful and misleading word in our church today is that word "tact." Where right and wrong are concerned, there is no place for tact—only for instant and uncompromising condemnation of the wrong, and intense support of the right. The Christian casuistry which we are hearing would condemn Jesus for taking the scourge of small cords and driving the money-changers out of the temple. Indeed, if Jesus had studied prudence, policy, and tact, as directed today, He might have escaped Gethsemane and Calvary; but if He had done so, He would not have been the Son of God and the Saviour of the world. If John the Baptist had been an adept in tact, now so much magnified, he would not have flamed out upon the guilty Herod: "It is not lawful for thee to have her." If Paul had been a student of "tact" in the modern sense, he would not have "withstood Peter to the face," even though "he was to be blamed" for trying to front in opposite directions at the same time.

O church of the living God, come back to Biblical standards! We are to hate sin with an unspeakable hatred. We are to incarnate New Testament ideals of righteousness. We are to be true to Jesus Christ and His ethic at whatever cost. As Dr. J. Howard Suydam says in a remarkable contribution in the last *Christian Intelligencer* upon "The Indignant Christ:" "The church is the thermometer of the popular life. If it is spiritual, and in conformity with the moral law, there will be security and prosperity. If it serves policy rather than principle, then God's house is dishonored and the destroying angel is on the wing. Jesus is the Lamb of God, but there is great significance in the vision of John where he saw kings, and great men, and rich men, and mighty men, and bondmen and freemen fleeing for safety and heard them praying: 'Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.'"

PERSONALS

—Hon. Charles L. Dean, of Malden, is a Republican nominee for the State Senate.

—Bishop Harris will sail, per "Mongolia," Oct. 13, for Japan and Korea, from San Francisco.

—Miss Sarah G. Pomeroy, daughter of Rev. and Mrs. F. T. Pomeroy, of Medford, is editor in chief of *The Beacon*, the Boston University students' paper.

—Rev. George S. Painter, Ph. D., of the New England Conference, has been elected to a chair in philosophy in George Washington University (formerly Columbian University), Washington, D. C. Dr. Painter has entered upon his work.

—Rev. Willis C. Hoover, M. D., and family sailed from New York city on the steamship "Advance," Tuesday, Sept. 27.

Dr. and Mrs. Hoover are returning to their work as missionaries in the Andes Conference, after a furlough in the United States.

—Rev. Dr. J. B. Young, of Cincinnati, was in this city last week, and called at this office. He came East to place one daughter in Lasell Seminary, and another in Wellesley College. Another daughter is private secretary for Dr. Anderson, of the Board of Education.

—Rev. and Mrs. J. L. Reeder, who sailed for Chile on July 12, arrived in Santiago late in August, after being rescued from the burning steamer "California," which caught fire early in the morning of Aug. 19. The fire started in some cotton between decks, and burned several bullocks before it could be extinguished. All the passengers, however, were saved.

—The *Pacific Christian Advocate* says: "Rev. Dr. W. S. Bovard, of the Maine Conference, entered upon his work as professor of systematic theology in Grant University during the last term. He has already shown such marked fitness for his work that on the resignation of Dr. Newcomb as dean, he was elected dean of the School of Theology."

—Miss Emma Mae Tower, sister of Rev. William B. Tower, of Washington Square Church, New York, was married, Sept. 27, to Robert Andrews, of Pittsfield, from the residence of the bride's brother, Charles L. Tower, of Everett. Rev. L. J. Birney, of Hyde Park, officiated. Miss Tower is the daughter of Mrs. Charles H. Tower of Worcester, and was actively interested in the Park Ave. Church of Worcester from its organization until she removed recently from that city. Mr. Andrews is active in the work of the Methodist Church in Pittsfield, and at present is superintendent of the Sunday-school.

—A very interesting service was held at First Church, Dorchester, on Sunday morning last, in recognition of the eightieth anniversary of the birth of Rev. Daniel Steele, D. D. Rev. J. F. Allen, the pastor, introduced Dr. Steele to the congregation in affectionate terms of appreciation, after which he preached a characteristic sermon on "The Appropriation of Christ," from John 6:5: "He that eateth me, even he shall live by me." The sermon was heard with inspiring satisfaction by the large congregation. Dr. Steele, at the editor's request, has consented to write out the sermon at an early date for publication in the *HERALD*.

—Rev. Dr. R. L. Greene and his family are sorely bereaved in the death of the oldest son, Henry T. Greene, which occurred at the old homestead at North Auburn, Me., on Thursday, Sept. 29. He was a young man of rare gifts and great promise. Born in Lewiston, Me., twenty five years ago, his attractive personality has drawn to him a host of friends in the various pastorates occupied by Dr. Greene. Graduating from the Latin High School at Somerville in 1897, he passed the entrance examinations for Harvard, but an opportunity offering to enter the employ of Rousmaniere, Williams & Co., he accepted it. His services were greatly appreciated, and his advancement so rapid that during the latter part of Mr. Williams' life he occupied very confidential relations with him, and shortly after his death he was admitted to the firm. By a singular fatality the day upon which his partnership began also marked the beginning of his illness (typhoid fever), and he was never permitted to actively assume his new position. To all who have known and loved him in his sunny and helpful life his death will come as a great

Commemorating Dr. Daniel Steele's 80th Birthday

DANIEL STEELE

VENERABLE and illustrious name! Venerable it must be called since today its wearer celebrates the eightieth anniversary of his birth, and the number attaining that age is not so numerous as to make it other than a rare distinction. Few of his youthful companions survive. The latest Alumni Record of Wesleyan University shows that of the 176 graduates from the seven classes who were at Middletown in young Steele's time—1845-'51—only 39 were alive last December, about 22 per cent. Dr. Daniel A. Whedon is one of the two survivors from the class of 1845; Prof. A. B. Hyde and John B. Gould from '46; Bishop E. G. Andrews from '47; Prof. John M. Van Vleck from '50. Gone are Gilbert Haven, Fales H. Newhall, George M. Steele, Oliver Marcy, Orange Judd, Alexander Winchell, Albert S. Hunt, Moses C. White, Robert C. Pitman, John W. Beach, and James E. Latimer. Truly a distinguished company from these seven small classes! But one equally distinguished could be selected from several other periods of Wesleyan's history.

It was something over fifty-five years ago, April, 1849 (Hamline and Hedding, Bishops), at Springfield, that Dr. Steele joined the New England Conference, of which he has been so long a conspicuous and beloved member. Twenty-eight years of this period were spent as a pastor—in Boston, Lynn, Salem, Malden, Springfield, and other places—and twenty-three were passed as a teacher in Wesleyan University, Syracuse University, Boston University, and the N. E. Deaconess Training School. In 1900 he was granted a well-deserved superannuated relation. But while resting from the toils of threescore years in his pleasant home in Milton, near Boston, well cared for by the two daughters who constitute the domestic circle since the departure, two years and a half ago, of his devoted and accomplished wife, he is by no means incapacitated, physically, or mentally, from very considerable participation in the activities of life. He is found in his place nearly always at the Boston Preachers' Meeting and the Dorchester Church, and his pen is still busy in the columns of the *Christian Witness* every week and occasionally elsewhere.

It is by his writings, without doubt, that Dr. Steele will be longest and most widely known. About half a score of volumes stand to his credit—devotional, theological and exegetical—together with many pamphlets and tracts, and a very large number of miscellaneous but important articles. The first book of note was "Love Enthroned," issued in 1876, soon followed, in 1878, by "Milestone Papers," "Half Hours with St. Paul," "Half Hours with St. John," etc. All this fruitful literary activity had its mainspring and inspiration in a wonderful experience of the fullness of divine grace entered upon at Lima while professor in Genesee College, in November, 1860. Since then this candle, kindled by a Baptist evangelist, Mr. Earle, has thrown its beams far, and will long continue to radiate blessing.

This is not an obituary, and we make no effort to sum up results or critically estimate qualities exhibited. But we count it a privilege, while our dear brother is yet with us, to congratulate him most heartily on the good he has achieved and the life which it must be such a pleasure to review. He is to be felicitated, also, on the two noble sons in the ministry—one a professor at Denver, with a remarkably vigorous pen, the other an unusually successful presiding elder in the Detroit Conference—who will for many years, we trust, perpetuate the honored family name.

Dr. Steele stands as a noteworthy instance of a combination not so frequently seen as it should be—the combination of intense spirituality with broad intellectuality. He has a warm side toward whatever is profound in religious devotion and toward whatever is advanced or liberal or modern in theological thinking. He finds nothing incongruous between scholarship and saintliness, a free attitude of mind on Biblical questions and fullest fervor of soul in matters of piety. Surely that is as it should be. May many of our young men take pattern at this point from him whose birthday it is our delight thus to notice. Not many of them will reach fourscore; but all may be helped to make their lives, whether short or long, truly successful by contemplating this beautiful example.

DR. STEELE'S MESSAGE

THE editor of the HERALD has asked for "a message to my friends on my 80th birthday, telling them how I feel, and what I wish most for myself and for them."

I feel a human loneliness, cheered by a Divine Companionship. I often repeat the couplet which Charles Wesley puts into the mouth of Wrestling Jacob:

"My company before is gone,
And I am left alone with Thee."

Whenever I read of any person with whom I was acquainted in my youth, or any allusion is made to any event of sixty or seventy years ago, and I turn to speak with some one of that period with whom to share my interest, and find no one, a painful momentary desolation is my experience. But there are blessed compensations. Just beyond the veil—a translucent veil, becoming almost transparent—are those whom "I have loved and lost awhile," Christian kindred and friends, college classmates whose names are starred in the Alumni Record and in that unpublished sodality, "the Triangle," and behind these the crowd of believers with whom I have had delightful Christian communion in the fifteen churches of which I have been a pastor and the three universities in which I have taught.

But there are regrets in my retrospect. I have failed to realize my ideals of Christian service. I am haunted by unspoken words and unwritten volumes. I cannot look back up my past and say, as did Jesus Christ: "I always do the will of my Father." I may venture to say with His apostle: "I have kept the faith, I have fought a good fight," though not the best possible. Hence I can say with humiliation:

"Every moment, Lord, I need
The merit of Thy death;"

although Rabbi Fleischer has just now

said on the Hebrew Day of Atonement: "The Jew's pure, uncompromising monotheism makes it difficult for him to conceive how, even to believing Christians, there can come mental satisfaction and spiritual consolation from a delegated, mediated, vicarious atonement."

Though I have reached the suburbs of heaven, the land of Babel, the land of the midnight sun, with the celestial city in full view to the eye of faith, I daily and nightly pillow my head on the atonement, and read with ever-increasing comfort my Saviour's words: "Ye believe in God, believe also in Me."

"Jesus, my only hope Thou art,
Strength of my falling flesh and heart."

If any epitaph is ever chiseled upon my tombstone, let it be:

"Thou, O Christ, art all I want;"

or one that I once read in the graveyard of Andover Seminary, written in Greek: "Christos ta parita" (Christ is all).

All I wish for myself on my completion of fourscore years is more love divine, exceeding all earthly loves. I often awake in the night with an insatiable hunger for God, the living God. I thank Him for creating me with two infinite dimensions, desire and duration. Sixty years ago, in his address at the Commencement of Wesleyan University, I heard Emerson represent the desire of the human soul as a goblet as big as the inverted sky, and all material good as a single, evanescent dew-drop at the bottom. Oh, what a blessing it would have been to him, and to the world, if he had added from personal experience the declaration that Christ can fill that vast receptacle. Poor man! He had not been to the upper room and received the Paraclete in a personal pentecost.

I wish for all my friends the gift of this Divine Person who will impart what St. John of Ephesus styles "perfect love," and St. John of Epworth calls "Christian perfection," and St. John of Madeley described as "a spiritual constellation made up of these gracious stars, perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity, for our visible enemies, as well as for our earthly relations; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ." What a power such a church would be!

DANIEL STEELE

Author, Teacher, Minister, Brother

REV. C. H. STACKPOLE

As such, for nearly twenty years now, I have known Dr. Daniel Steele. Early, while yet very inexperienced in spiritual things, I was fascinated and inspired by "Love Enthroned." Then it was my privilege to know Dr. Steele as a teacher in the University, still later as associate and pastor. I have read all of his works, and always turn with the greatest interest to anything from his pen. Following him in one pastorate that had enjoyed the services of many able ministers of the New Testament, it seemed to me clear that the impression left by him on the church and community was the deepest and most lasting of all. It was evident that instruction and evangelism were well combined in his ministry.

Personally, he is a man after my own heart. It is hard to characterize so unique a combination of the logician, the scholar, and the mystic. His keen humor, utter

simplicity, spiritual insight, wide learning and truly liberal spirit, unite to make him a rare man and most congenial companion.

He is a good listener and an equally good conversationalist — two qualities not very often combined. His democracy, too, has always struck me as a pleasing and distinguishing characteristic. Probably few ministers of such decidedly scholarly tastes can number among their close and devoted friends so many people of the opposite character. His spiritual seem to excel his intellectual affinities. In my judgment there is no wiser, saintlier man among us than Daniel Steele; and I am glad of the opportunity of laying this humble tribute at the door of the living. Obituary praise is rather too late for such a man.

TRIBUTES FROM HIS PASTORS

Rev. Raymond F. Holway

I recall with deepest interest the coming of Dr. Daniel Steele to the Dorchester Church during my pastorate in that place. His coming was heralded by a personal letter full of kindness and expressing the hope that he might be of service to his future pastor and church. How fully that hope was realized is best known by the pastors who have been blessed by his wise and loyal support, and the church which has shared in the fruits of his long and rich experience.

Always present at the public and social services of the church; the best of listeners; ready at all proper times to enrich the social service with bits of rare Biblical exposition, made richer by his own deep spiritual experience; a personal friend and adviser of his pastor in all the administration of the church, I have always regarded him as a type of the *model parishioner*, as also the saintly and devoted minister of Christ. A truly great man is great in little things. We do not need a pulpit or a professor's chair to be of service to our fellow men. A minister of God is a minister always and everywhere.

Like his Master, Dr. Steele has been willing to give his best to the humblest. More than one soul struggling with the deep problems of life has called forth the best there is in him. He has taught us that the ripest scholarship, the keenest intellectual vision, may be combined with the deepest and richest spiritual experience, and that the highest possible attainments of mind or heart do not tend to exclusiveness, but to an all-absorbing passion to save and uplift our fellow-men.

Such a man, as he rounds out his fourscore years of life, deserves to receive the grateful tribute of his friends. The church and the world are richer in such lives as his while they live, and poorer when they depart hence. "At evening time it shall be light."

Rev. John Galbraith, D. D.

That was a wise Providence which retired Daniel Steele from the pastorate years ago. It set him writing "Love Enthroned," and other works. He would have been known in a limited circle as a faithful pastor and preacher; he is known throughout Christendom. He would have blessed a small circle with his voice; he has blessed hundreds of thousands with his pen, and will bless generations yet to be.

But I want to speak of him as a parishioner. He is a well-known author, a clear thinker, an accomplished scholar. He is a model parishioner. His pastor can always count on him. He is present at every service. That quiet man down there in the second pew from the front, who can enter a

Greek or Hebrew class in the Theological School and teach either with the ease of a master, or who can thrill the Christian world with his pen as he writes of the deep experience of the Christian life, is the most intent, interested, appreciative, sympathetic, and, withal, the least critical hearer present. The clear eye will light up, a glow will sweep over his countenance, and a smile will play round his lips as the preacher unfolds his theme. Daniel Steele's presence in that pew is an inspiration to his pastor.

In the prayer-meeting, humble as a little child, simple as a catechumen, he will follow and support every suggestion of the pastor. Are short testimonies called for? Dr. Steele will respond with just one sentence; but that sentence will be clear as crystal, clean cut as a diamond, weighty with meaning. Is the leader trying to give definite shape to the thought of the meeting? Dr. Steele will watch, alert, for the first opportunity to help him.

From all corners of the parish, the pastor will feel the influence and support of Dr. Steele. He is an advocate, known and honored, of the higher Christian life. But in his home church he is not a controversialist. His best advocacy of the experience so dear to his heart is his own blameless, white life. This modern Sir Galahad — God's gentleman — is eighty years young. May he be late in entering heaven, though his beloved awaits his home-coming!

Rev. George Alcott Phinney

Dr. Steele was absolutely to be depended upon in every responsibility he assumed. Nothing but a great storm kept him from the house of God. When he entered the holy place he always seemed to bring with him what the great French author says a good bishop carried, "the odor of his sanctity." Wherever you saw him, you saw a scholar; whenever you heard him, you heard a teacher. What that "cultivated gentleman bred in the schools of learning," in the disciples' time, thought Jesus was, "a teacher sent from God," the scientific mind of Daniel Steele has been to the church of Christ.

I often wondered what he thought about my bold exegesis; but whatever he thought, one thing is certain, not a word of disparaging comment did he ever drop, as he went homeward from the house of God; and when he had reached his house his faithful hearts simply sifted the wheat from the chaff, and what little was worth keeping he fed upon, and the rest he would blow away with the breath of Christian kindness.

In public, though never rising to the passion of an exhorter, in colloquial style how he did contribute to the prayer service! Always lucid as a mountain stream, often so luminous that the stars seemed to come out and shine into our dependent lives!

No tribute to Dr. Steele would be complete from his pastors which does not include the influence of that gifted and gracious woman, Harriet Binney Steele. It is the glory of any man to have had such a wife. She has not been surpassed in my ministry. Heaven has crowned few sweeter and nobler women. It has been a wonder that, like Enoch, Dr. Steele has not walked right off the rim of the world into the trailing glory of this good spirit. But he had poise. He had patience. He could wait.

In San Giovanni Crisostomo in Venice is Bellini's "old" St. Jerome, as Mrs. Oliphant has described it, "seated high upon a solitary mount with admiring saints below." This symbolizes the solitary grandeur of our Doctor. Old age has its solitude. But solitary as he has seemed these years, he has retained those "two incommunicable

sanctities of riper experience and a nearer heaven," which have given a beauty to his golden life.

Rev. Charles W. Holden

When at Middletown Daniel Steele was tutor and friend of Albert Sanford Hunt, my first pastor; and that fact, from the beginning of my pastorate in Dorchester, made me feel that a tie of friendship linked me to the Doctor. How can I thank him for his sympathy and untiring support? The prayer meetings in Dorchester Church were notable, made so largely through the wealth of his gracious wisdom. No one, as he, could so clearly define the lawlessness of sin and the loveliness of salvation. Speaking of the "Heart of Jesus," he said: "Were I to drop my Greek Testament, it would drop open at this Scripture" — i. e., the seventeenth of John.

A chance interview with Drs. Steele and Buckley led the latter to suggest to me the value of getting every week the criticisms of my distinguished hearer upon my sermons. "That is what I would do," he said; but I never had the heart to load Dr. Steele with that burden.

The class meeting at his home, led by his sainted wife, had an atmosphere of the other world. It was sweet to hear the Doctor tell his story of "cloudless communion" with his adorable Lord. He seemed at such a time, and indeed always, the impersonation of his best known book — "Love Enthroned."

His lines have gone out into all our Methodist world. Yet it is not for his wide work's sake, but just for his own sake, I venture to wish him, now he is eighty years young, clear joy of his ever broadening life!

Rev. James F. Allen

As Dr. Daniel Steele reaches the eightieth milestone along the pathway of a very useful and peaceful life, I am glad to greet him with the congratulations and benedictions of Christian love. My acquaintance with him was quite limited until, a few months ago, I became his pastor. At first, as he sat in the pew and I in the pulpit, I saw the eminent and honored teacher of Christian theology, and then the aged disciple of Christ, who, after faithful service in the vineyard of his Master, had been told to rest awhile. But now, while I know that the one I saw at first is there — the man of advanced scholarship, with the accumulated experiences of fourscore years — I see clearest the true, warm-hearted brother minister. His whole attitude from week to week is that of the attentive, reverent worshiper, alike a pledge of sympathy and help, and a plea that to him and to others the truth may be spoken in love.

Dr. Steele assists me regularly in the administration of the Lord's Supper, is loyal to all of our local interests, and is respected and loved by our people. In the personal character and abundant labors of his sons and daughters, in the far-reaching influence of the books he has written, in the changed lives of the souls he has fed with living bread, he preaches in a powerful way the blessed gospel of "Love Enthroned." In personal conscious experience he seems to dwell at Elim, where there are twelve wells of water and three-score and ten palm-trees.

In spirit, in mission, in message, he is now to the Christian Church what John the beloved disciple was on the Isle of Patmos. Of him can truthfully be affirmed that which was said of John in his old age: "He bare record of the word of God, and the testimony of Jesus Christ, and of all things that he saw."

We are not ready to have Dr. Steele leave

us just yet, even for the better country. When, however, he turns from the land of the dying to the land of the living, we are very sure he will find beyond the walls of jasper and the gates of pearl that eternal life for which he increasingly longs.

Dr. Steele's Glorious Faith

REV. GEORGE F. DURGIN.

Standing with Dr. Daniel Steele by the side of his wife's tombstone, I asked: "Dr. Steele, may I ask a personal question, just for my own help? When you stand here by Mrs. Steele's grave, and realize that it will not be long before you will be laid by her side, how do you feel about death and the future?" He turned to me, and with an expression I had never seen on that quiet face — an expression of a consciousness of immortal being lighted with glad certainty — said: "Oh, I have a glorious faith! Thirty-three years ago I settled two things: That Jesus is the Son of God, and that I have a saving connection with God through Him." Then for a little while he illustrated by the solvency of a bank and the genuineness of its check.

When the talk was over, I felt like adopting for my own the good teacher's closing sentence: "From that day to this hour I have not doubted my acceptance and salvation."

HOLIDAY REFRESHINGS

REV. WILLARD T. PERRIN, PH. D.

COPIOUS showers and bright sunshine have kept

Dentonla Park

this summer at its best. Visions linger of velvet lawns of richest green adorned with beds of geraniums, asters, and cannas, and bordered with phlox, petunias, nasturtiums, dahlias, gladioli, and other brilliant colors. The driveway for perhaps a quarter of a mile is lined on either side by hydrangea bushes, presenting in bloom a never to be forgotten vista. Back of these myriad blossoms were acres of luxuriant corn. The trees were dressed in living green. Around the little lake the lighter hues of the willows blended beautifully into the darker shades of maple, oak, and cedar. Many were the charming views of meadow, ravine, hillside, and countless fields of ripening grain.

The golf links, crossing and recrossing the creek, climbing up the sides and descending the slopes and precipices of the ravine, are exceedingly picturesque and attractive. No artificial "hazards" are called for. The names of the holes, derived sometimes from the location of the teeing ground, are suggestive: "Difficulty," "Inspiration," "Nook," "Pool," "Spion Kop." Ruth made the best score, and well deserved the championship cup she won. How like the game of golf is life! The start may be smooth, and all seems well. Not many links are passed, however, before troubles begin. There is the creek, and the trees, and the bog, and the thick grass, and the hill! Need enough of patience and self-control if we are to win. Many things are to be thought of — force, accuracy, direction. A little carelessness on the putting green may lose you much. Every stroke counts. Steady, O player on life's links! Bethink thyself! This stroke thou art now making must count in the final reckoning.

Let it be made with care and do thy best! Many humble souls on life's links, who know little or nothing about golf, by their self-sacrificing and painstaking devotion to daily tasks, are making records which will be heard from when the "Home" is reached and awards are given.

Near sunset one afternoon we golfers suddenly appeared together at the top of a hill where in the pasture were gathered the Jersey herd of some thirty beautiful and docile animals. They all turned their faces toward us with that intelligent and inquisitive expression which makes the Jerseys so lovable. The scene was worthy of the brush of Paul Potter or Rosa Bonheur.

Delightful was the

Companionship Upon the Golf Links.

Among those with whom we tramped and swung the cleek were Mr. Chester D. Massey, a prince among the Methodist laymen of Canada; Rev. J. E. Wilson, pastor of Hope Methodist Church of East Toronto, who preached in our hearing a helpful sermon upon that new text of the Revised Version: "They looked unto Him and were radiant;" and our own Dr. J. F. Goucher, of Baltimore. Dr. Goucher is too hard-worked. The great fire has increased his heavy burdens. His only vacation of a few days was spent at Dentonla Park. It was a treat, indeed, to chat with such a leader upon the General Conference, missions, education, the life of the Spirit, and other absorbing topics. One evening he held a "Radium Seance," when in a darkened room we were permitted through a microscope to witness the brilliant scintillations of the little bit of that marvelous mineral which he had been fortunate enough to secure.

The Dentonla Athletic Club, to which grandmas and children and all belong, is still vigorous. Two new ventures this year were crowned with success — a coaching parade, and the *Tell Tale*, the latter a journalistic enterprise with C. Vincent Massey as editor-in-chief. Its circulation extended over Canada, the United States, and across the sea. The paper reflected much credit upon the "Bunch" of amateurs on the editorial staff, but unexpected financial embarrassments prevented any large dividends to the club's treasury.

The younger members — Raymond, Madeline, Dorothy and Denton — found, perhaps, their highest joy in boating and fishing. Upon these occasions "Aunt Nellie" and I were their happy attendants. The presiding elder caught but a few trout himself, as he was kept busy looking after the tackle, baiting the hooks, and taking off the fish. To this sort of thing, however, he is accustomed, as his office requires him, for the most part, to let others catch the fish. At times he envies the soul-winning pastors, but greatly rejoices in their success. May this season's catch of souls be memorable, making glad all our hearts!

Mrs. Walter E. H. Massey, the proprietor of Dentonla, has devoted to the deaconesses a charmingly cosy "Rest Cottage," carrying out a trust committed to her by her noble husband. From pantry to parlor, and through its chambers, she has personally superintended its furnish-

ing, so that nothing is lacking to make it dainty and comfortable. The expense of its maintenance and the board of its occupants is also cared for by Mrs. Massey. It is needless to say that this haven of refuge has been greatly appreciated by tired workers. Would that some kind friend might do the same for our New England deaconesses!

An occasional trip to Toronto, only half-a-dozen miles away, brought us into

Touch with Canadian Life.

To the Book-Room on Richmond St. I naturally turned my steps. Here is found, it is claimed, the largest publishing and printing establishment in Canada, and the profits go to the benefit of the worn-out preachers and their families. Mr. W. T. Merry, the efficient advertising agent, courteously showed me through room after room of the various departments, and I was profoundly impressed with the magnitude and prosperity of the business. Its growth and success are largely due to the sagacity and integrity of the book steward, Rev. Wm. Briggs, D. D.

The organic union of the Methodists, Presbyterians and Congregationalists of Canada seems to be actually expected by many. The joint meeting of the committees of these denominations in April last, as I am informed by those present, was a glorious love-feast without a single discordant note. The difficulties are recognized, but it is believed to be the will of God. All eyes will be turned to the joint meeting of the larger committees soon to take place. It now looks as though the Methodists were about to beat their Arminian swords into gospel ploughshares and plough up the fallow ground of the expanding Dominion, while the Presbyterians beat their Calvinistic spears into spiritual pruning hooks, and get the churches into shape for the greatest harvest of souls ever gathered in Canada for Christ and His church.

The Methodists of Toronto are to be greatly commended as a church-going people. On a warm Sunday morning in August it was my privilege to preach in the Sherbourne St. Church, where worships one of the strongest and wealthiest societies of the city, whose congregation scatters in summer-time as much as any. To my surprise I faced an audience not extravagantly estimated to number one thousand. It was a joy to preach to such an audience. At the great Metropolitan Church this summer, with pastor and organist absent, the audiences have been remarkable; and since the return of Dr. Sparling, the pastor, extra chairs have been needed at some services.

The new

Echo Organ,

given by Mrs. Lillian Massey Treble, in memory of her revered father, Mr. Hart A. Massey, has added much to the attractiveness of the services at the Metropolitan. It is a splendid instrument, with its thousands of pipes, with its sweet chimes, with its bewildering number of stops and combinations of stops, and with its up-to-date mechanical devices. It could not be replaced, I was told, for \$40,000. It is certainly one of the finest organs on the continent. It can whisper and thunder, can soothe and arouse, can

thrill and inspire, and is responsive to the slightest touch of the master musician who sits on the throne of power. It is worth while to hear it, and the organ recital at the Metropolitan ought to be one of the attractions for the tourist in Toronto.

Rev. Hugh Johnston, D. D., formerly a beloved pastor in Toronto, and later pastor of the Metropolitan Church of Washington, D. C., and of First Church, Baltimore, has undergone this summer serious surgical operations. I had a pleasant call upon him while convalescing at the Toronto Hospital. When about to take his place on the operating table, he asked permission of the surgeon to speak. Lifting his hand, he repeated the Apostles' Creed, and with this confession upon his lips gave himself to the knife, possibly to awake in eternity. I thought of that impressive scene at the funeral of Oliver H. Durrell when, as he had requested, we all repeated the same creed. How gloriously the "faith of our fathers" lives on to comfort and to strengthen the hearts of believers everywhere!

Some of the most blessed refreshings of the summer have been at family prayers. These Mrs. Massey conducts, using "The Church at Home," prepared by Bishop Vincent. At the beginning of the service Madeline, Dorothy and Denton were each allowed to select one hymn from the Canadian Hymnal, of which one verse would be sung. "The Gospel Bells are Ringing," "Hark, the Herald Angels Sing," "Yield Not to Temptation," "When Storms around are Sweeping," were among their favorites. These they sang most sweetly. Who can value the indelible impressions made upon these tender hearts?

There rang out over the Park one day about noon a piercing cry of anguish. It was the wail of a heart-broken woman whose husband had just been killed upon the railroad. At York near by is the yard of the Grand Trunk, the site of many an accident. In the morning the husband had kissed his wife good-by at the gate. Before midday he was crushed beneath the cruel wheels. I visited the sad home and tried to soothe the stricken soul, and on the following Sunday afternoon, in the absence of the pastor, conducted the funeral beneath the trees where a large company of neighbors and friends had gathered. If our ears were keen enough, they would all the time be filled with cries of woe.

Amid the delights of the summer our hearts were often moved by

Hallowed Visions

of the angel faces we have lost awhile. In one home "papa" no more sits at the head of the table, or is seen about the farm, the life of all its activities. In the other home the mother's place is vacant, for last fall she bade good-by to earth and loved ones. "Aunt Anna" in other years took great interest in all our pleasures, and was most gracious in her friendship and hospitality. Some sweet day in heaven's summer-land of rest and joy we shall see again the smiling faces of those we long have loved.

Brookline, Mass.

THE BIBLE IN ROME

REV. FREDERICK H. WRIGHT.

DURING the jubilee year of 1900 the Eternal City was visited by thousands of pilgrims from all parts of the world. There could be seen almost every day on the streets of Rome the peasant garbs of the French and German cantons of Switzerland, the picturesque Tyrolean laborer and his *frau*, the Belgian, the German, the Spaniard, the Portuguese—all in their characteristic dress, a moving panorama of the European world in Rome. They always came in companies, the parish priest acting as guide.

One of the important objects of the pilgrimage was to gather in money for the papal treasury, and, judging from all accounts, it was very successful. The holy doors of the great basilicas had to be passed through, and it was a touching sight to see these poor creatures as they knelt on the thresholds, kissing the steps and the lintels of the door. As they counted their beads and mumbled their prayers they displayed remarkable devotion, for the steps were hard and in the winter very cold.

One day a colporteur saw a company of these pilgrims pass out of the St. John Lateran Church. He drew near, and said to one of them: "I suppose you have been through the holy doors?"

"Oh, yes," he replied.

"Well," added the colporteur, "I have a book here which tells of another holy door. Hear what it says." With that, he read the familiar passage: "I am the door; by Me if any man enter in, he shall be saved."

The pilgrim's attention was arrested.

"What book is that?" he asked.

"The Bible," replied the colporteur.

A sudden thought seemed to flash through the pilgrim's mind, as he whispered: "Is that the book that is forbidden by the Vatican to be read?"

"I am bound to say it is," replied the Bible man; "but nevertheless it is God's Holy Word, and you ought to read it."

"How much is it?"

"Twenty-five centimes."

"I'll take one."

He kissed it very reverently, and put it in his pocket. That man will read that book and by that act he may not be as good a Roman Catholic, but he may be a better Catholic Christian.

The colporteur walked on to the station. A man was hurrying to catch a train.

"Do you want to buy a Bible?" asked the colporteur.

Without answering, the man seized the Bible, ran up to a priest who was standing near, and bluntly asked: "Is it all right to read this book?"

The priest looked at it, and replied: "Yes, certainly."

The man took the book after paying for it, and was soon lost in the crowd.

The colporteur's interest was aroused. He said to the priest: "Do you know what book you recommended?"

"Yes," responded the priest, "it is the so-called Protestant Bible, forbidden to be read by the Pope, but, notwithstanding, it is the Word of God, and I would like two copies myself. Listen! I will tell you a story: I am parish priest in a town in the north of Italy. I have brought

a company of pilgrims to Rome. Some months ago, one of your colporteurs passed through our town, and sold some Bibles and Testaments to my parishioners. One of them, a woman, brought the book she had bought to me and asked if she might read it. As soon as I saw what it was, I grew very angry, tore it to pieces, and threw it on the floor, saying, 'You must never read such books; they are the devil's books.' The poor woman seemed much alarmed, and left the church in a state of great agitation. I picked up the torn book and took it to my home. A strange curiosity impelled me to compare the translation with the original and the Vulgate, and I was surprised to find how good a translation it was. An intense interest possessed me, and I found myself reading page after page of the despised book. I had never read so much of the Bible before. Gradually the light of truth burned into my soul, and I saw the Gospel and Christ as never before. I thought of the poor woman robbed of the treasure, and, without delay, I went straight to her home and apologized for my rudeness and unkindness, begging her to buy two copies the next time the colporteur came—one for herself, and one for me. Up to this time he has not returned, so I will take two from you."

"But," rejoined the astounded colporteur, "if you feel as you do towards this Book, why do you stay in the Roman Catholic Church?"

The answer was a pathetic one: "Why? It is easy to answer that question by asking another. I am a man past sixty years of age. At my time of life, where could I go to? I am a Roman Catholic, and I believe that the right truths are at the foundation, and I propose to teach these doctrines to my people. I will give them the bread of life, and by God's grace build them up in spiritual truths, and bring them nearer to the heart of Christ."

The colporteur by this time had become much interested, and took the priest to see the Waldensian minister. After an earnest conversation with my friend, the priest bought a number of Testaments and portions to take home to his people.

What is the moral? A very clear one: Not all the priests of the Roman Catholic Church are insincere. This is not the place to discuss the percentage of hypocrites in the priesthood, neither would it be profitable; but one thing is certain: not all have bowed the knee to the Babel of Rome. There is a select few who are trying to give the truth to the people. We who are here in Italy to preach the Gospel know better than our friends at home what a great rock we have to demolish, and it sometimes seems hopeless work; but if in the demolishing there shall be found veins of pure gold, far be it from us to condemn the whole block as useless. We are doing the work of the sapper and miner, and the fall must come, sooner or later; but when it does come, we shall do well to remember that from the ruin will come forth thousands of stalwart bulwarks of the faith, purified by obloquy, persecutions and untold suffering, to again shed forth the rays of eternal truth and righteousness. The Lord hasten the day!

Rome, Italy.

THE MAINE ELECTION

Shrievally Vote in Cumberland and Hancock Counties

REV. JOSEPH H. TOMPSON.

Secretary New England Conf. Temperance Society.

EVERY one has noticed that the voters of Maine, in their late election, manifested great interest in the election of their sheriffs. Indeed, in some counties, "Who shall be sheriff?" seemed to be the chief question. And in six the answer was a Democrat, making a gain of four in the State. Outside of the State the decision has been remarked upon, by some leading papers, as much as any other phase of the election. This shows their interest in the irrepressible conflict between rum rule and good government; and the conclusion of some of them — the *Portland Press*, the *Boston Herald*, and the *Providence Journal*, for example — is, that the vote, especially of Cumberland County, shows an unmistakable tendency in favor of license. But does it?

What were the facts in Cumberland County? There were three candidates for the office of sheriff. Two were Democrats, one a Republican — Pennell (D), who represented his own policy of disregard for law; Dunn (D), who filled out the unexpired term of the late Sheriff Pearsen and faithfully kept his oath of office, and would do so again if elected; and Trefethen (R), also pledged to enforcement. According to the returns which I have at hand, Trefethen received 7,119 votes; Dunn, 4,439; and Pennell, 8,812. Therefore, had all of the enforcement votes been thrown for either of Pennell's opponents, he would have been defeated by 2,746, and the county would have been redeemed from its dangerous and disgraceful course of nullification. Why, then, was not this done? By what perversity of politics was the will of the majority of the voters defeated? Why were not all of the enforcement votes given either to the Republican nominee or to the Democrat pledged to enforcement? The next day the *Portland Press* said, in substance, that the people did not put confidence in Republican nominee pre election pledges. Not that Mr. Trefethen is not an honorable man in his private character, but because Republican officials, upon the liquor question, have shown such shameless disregard of their pledges, and permitted conditions that became a stench in the nostrils of the people. So much so has this been, says the paper, that many Republicans voted for Pennell, believing that his administration would be better than that of an official elected by their own party. Granting that there was good reason for this feeling, we easily see why 4,439 voters refused to vote for Mr. Trefethen and voted for Mr. Dunn (D), who had been tried and found faithful. But why did not the Republicans throw their votes for Mr. Dunn, of whose administration there could be no doubt? Party politics. There were 7,119 voters who wanted the enforcement of the Prohibitory law; but not enough to vote for a man outside of their party in order to get it. And they were Republicans, doubtless.

Now let us turn to Hancock County. What do the returns upon the shrievally question in this county teach? I have seen only the slightest mention of them in the Boston papers. And yet this county is the home of United States Senator Hale, and he has a reputation upon the temperance question. Two years ago the people said that they wanted Rev. S. L. Hanscom, pastor of our church at Bar Harbor, for their sheriff, by 500 majority. But because

of their carelessness in writing his name, the office was given to another. Instead of enforcing the law against the saloons, according to the will of the people, the sheriff permitted the saloons in certain places — e. g., Ellsworth and Bar Harbor — according to his own plan, or some one's dictation. And, Simon like, to reconcile the people to this nullification of his oath of office, he claimed that he would turn into the county treasury a larger sum received from fines, etc., than had been done by any of his predecessors. But a goodly number of the people were not to be bought. They wanted a sheriff who would enforce the prohibitory law; and Rev. Mr. Hanscom failing of a nomination by the Republicans for the office, which he had reason to expect, and being pledged not to run independently, the Democrat nominated Mr. Bion H. Mayo, of Tremont. For seventeen years Mr. Mayo was a resident of East Boston, and a member of Dr. Bates' church. A few years ago he returned to Tremont, his native town, and is doing a large and successful fish business there. He is a faithful attendant of our church at Southwest Harbor, and the superintendent of its Bible school. Mr. Mayo did not seek the office of sheriff — the office sought him. He declared for the impartial enforcement of the prohibitory law, but made no further pledges. And he was elected by a majority of 94. Doubtless many of his own party went against him, but fortunately enough Republicans and Prohibitionists thought more of law enforcement and good government than they did of the selfish dictates of party.

What was the lesson? Doubtless it was so plain that our great Boston dailies thought that it needed no comment.

One of the ridiculous incidents of the campaign was the circulation of copies of the sheriff's bill against the county for services rendered during the previous two or three months. It showed that he had been diligent in business, for it contained a charge for every day in a month, Sundays included; and it read thus: "Looking after liquor," "Looking after liquor," "Looking after liquor," and so for every day of the month. Doubtless he found it. But the certain rum shops did not go out of business. I prophesy that when Sheriff Mayo assumes office, there will be a change.

Jamaica Plain, Mass.

SOME RECOLLECTIONS OF REV. JAMES THURSTON

REV. O. W. SCOTT, D. D.

SEPTEMBER 15 marked the fifth anniversary of the death of the minister named above, whose memory I enjoy to recall. The pastors of St. John's Church, Dover, N. H., whose pastorates cover the years 1875-1899, all have pleasant memories of this man. Personally, I was delighted to have him with us, for he was a wise counselor, and yet never obtruded his counsel. If you sought it, he would give it, but was always careful to remember who was pastor of the church. He would say: "I shall not interfere with your work, but if I can aid you in any way, I shall be glad to do so." There was a perfect and most brotherly understanding between us, which was not disturbed for an hour during my relation with the church, and my pastorate covered the years of church building.

Mr. Thurston's relation to the spiritual work was deeply appreciated. He was in utmost sympathy with it all, and

evidently counted it a joy to be class-leader, Sunday-school teacher, a helper in the pulpit, or a quiet listener in the congregation, and, I add, he was a most sympathetic auditor.

Having been pastor of this church himself, he was well acquainted with the city and the citizens, and was most highly esteemed by one and all. The offices which he filled at the State House in Concord testify to the regard and popularity he sustained with his political party.

Mr. Thurston possessed a lively sense of humor. Many a hearty laugh was the result of his quiet sallies of wit. This made him popular with the young, and he was always welcomed to their gatherings. Sometimes, through the vehicle of wit, he could and would clip the wings of the egotist. A young minister, who was very ambitious and somewhat bombastic, sought an opinion of his sermon from the subject of this sketch. The reply came instantly as follows: "Brother —, you know, when gas is once liberated, it smells bad unless it takes fire!" I can imagine the fatherly smile, full of meaning and kindness, which rested upon the young pulpiteer as the "opinion" was delivered!

He was a very sensitive man — sensitive as to the opinion of others, and especially sensitive as to regard of the churches which he served. If he found the official board divided as to a change which involved his removal, he would insist upon that removal at the coming Annual Conference. He said to me one day: "If I got a hint of a desire for a change, you could not see my coat-tail for dust as I went out of town!" He could not be induced to remain if the people were not unanimous for it.

Like a good many other worthy men, Mr. Thurston began his work in Maine, and closed it in New Hampshire, at the ripe age of 83, having been sixty-one years connected with the ministry of the Methodist Episcopal Church. "The memory of the just is blessed."

Newton Upper Falls, Mass.

Chinese Student at Harvard

THE first Chinese student to enter Harvard has been admitted to the class of 1908 in the Lawrence Scientific School. His name is Yuen Leung, and he is the proprietor of a Chinese laundry in West Newton. He has been in America twelve years, and received his preliminary education at the English Classical School in West Newton. He will take the course in civil engineering at Harvard, with a view to returning to China and entering the government service as a railroad engineer. As he can speak and write English fluently, and dresses in American fashion, his presence at Harvard will excite no more curiosity, it is said, than is caused by the attendance of the Japanese, Syrian, and Porto Rican students already there.

— Prof. Waurin of the University of Geneva declared at one of the meetings of the geographers held at St. Louis that the skyline of New York will finally revert to the old conditions, as skyscrapers are detrimental to public health. He fears the prevalence of goitre and of idiocy as the ultimate result of living in shadow and being constantly jarred by the machinery of 18-story elevators.

THE FAMILY

OCTOBER MEMORIES

META E. B. THORNE.

O rarest and tenderest days of October,
When the garlands of June change to
crimsoning leaves,
When the once laughing skies are more
pensive and sober,
And the spirit its mystical fantasies
weaves!

'Twas Hope held the sceptre in earliest
June-time,
With eyes to the future of summer and
song,
As climbing the slope of the year's joyous
noontime
She caroled of days that were sunny and
long.

'Tis Memory cheers us when autumn is
waning;
We fain would think not of the blight
and the gloom,
Of wild wintry winds mourning sore and
complaining,
And sadly foretelling the coming of
doom.

Oh, life hath its June-tide of Hope — like
the morning
Swift nearing the noontide with laughter
and glee,
Its moments rare jewels of price, whose
adorning
Of glad summer hours sweetest memories
may be.

The summer, swift footed, brings quiet
October,
When Memory searches the days passed
away
To gather the gems that are precious, but
sober
Weeps over the jewels misspent, lost for
aye.

Poynette, Wis.

Thoughts for the Thoughtful

Low sounds of autumn creep along the plains,
Through the wide stillness of the woodlands
brown,
The cattle lingering slow through river lanes
Brush yellowing vines that swing through
elm trees down.

— Platt.

Re-create in us the soul of service, the
spirit of peace; renew in us the sense of
joy! — Robert Louis Stevenson.

By the faithful plying of the shuttle of
daily duty we weave white raiment for the
soul. — Mary A. Stafford.

Maintain a holy simplicity of mind, and
do not smother yourself with a host of
cares, wishes, or longings, under any pre-
text. — Francis de Sales.

A great many people don't stop at bor-
rowing trouble. They try to buy up all in
the country and corner the goods. — Rev.
E. E. Ide.

God never uses a discouraged man. No
great measure of success will ever come to
him who does not believe in it, and expect
it. In this, as in all other spiritual work,
we are governed by one unchanging law:
"According to your faith be it done unto
you." — Rev. F. B. Meyer.

No restlessness or discontent can change
your lot. Others may have other circum-
stances surrounding them, but here are
yours. You had better make up your
mind to accept what you cannot alter.
You can live a beautiful life in the midst of
your present circumstances. — J. R. Mil-
ler, D. D.

In our day God often employs stormy
providences for the discipline and perfect-
ing of His own people. He knows when
we need the drenchings. Every raindrop
has its mission to perform. It goes right
down to the roots of the heart, and creeps
into every crevice. Not one drop of sor-
row, not one tear, but may have some
beneficent purpose. The process is not
joyous, but grievous; nevertheless after-
ward it yieldeth the peaceable fruits of
righteousness and purity and strength.
Christ's countenance never beams with
such brightness and beauty as when it
breaks forth after a deluge of sorrow; and
many a Christian has become a braver,
stronger, and holier man or woman for
terrible afflictions; there has been a clear
shining after rain. — Theodore L. Cuyler,
D. D.

The difficulty is, we do not carry our
best thoughts to the finish. We take our
thought for the deed, and there is no deed.
We sing, we resolve, we weep, we relent,
we hope, we yield to popular apathy, we
surrender to popular taste or to fear of
popular opinion, and we never put our-
selves in the way of maturing the noble
movement of the soul within, begun by the
good God, who cannot without our consent
perfect it; and thus nothing permanently
good comes from our lives. We never
reach perfection. Now you can understand
how it is that men so full of faults in the
Old and New Testament times are spoken
of as "perfect" — men like Noah and Abra-
ham and Peter and others whom we call
saints. They had the force that carried a
resolve through to the end. They perfected
their resolves concerning God. Alas for
us in these days of our opportunity, in the
church and out of the church! What a
pity it all is! And how much we lose by
our lack of courage, resoluteness, and per-
sistency! — Bishop Vincent.

The end of life is not to do good, although
many of us think so. It is not to win
souls, although I once thought so. The
end of life is to do the will of God.

How can you build up a life on that
principle?

The object of life: "I come to do Thy
will, O God!"

The first thing you need after life is food:
"My meat is to do the will of Him that
sent me."

The next thing you need after food is
society: "He that doeth the will of my
Father in heaven, the same is my brother
and sister and mother."

You want education: "Teach me to do
Thy will, O God!"

You want pleasure: "I delight to do
Thy will, O God!"

A whole life can be built up on that one
vertical column, and then, when all is
over, "He that doeth the will of God
abideth forever." — Henry Drummond.

Glancing out of the window one day, I
saw an express wagon drive up and stop.
The driver stepped down, walked to the
back of his wagon, looked in to make sure
the trunk was handy, turned, stepped
toward the door to see the number, slipped
in the snow, fell headlong, and struck his
hand hard against the stepping stone; he
rose to his feet rubbing his hand, looked
at the stone, at the snow, and probably
(man-like) blamed everything but the man
who had slipped. After seeing the num-
ber, he stepped back, shouldered the trunk
(weighing 135 pounds), and walked across
the snow without slipping, minding his
steps, looking down — he must be careful
with such a load on his back.

Blessed burden! It held him up by hold-

ing him down, compelling care for fear of
consequences. Have you noticed that most
men who slip are the men who bear light
loads; who are careless because there is
nothing to care for? — O. P. Gifford, D. D.

We do not get the most out of a thousand-
dollar piano if we use it for strumming rag-
time music. We do not get the most out of
a surgical instrument of finely-tempered
steel if we cut the leaves of a new magazine
with it. We do not get the most out of a
Nasmyth hammer if we employ it as a
substitute for a nut cracker. We do not
get the most out of a Hoe press if we set it
to printing concert programs. In the same
way we should not get the most out of Mr.
Edison by engaging him to repair automo-
biles, or out of President Eliot by placing
him in charge of a class in a kindergarten.
The only way to utilize either an instru-
ment or a man to the full is to occupy that
instrument or that man in the highest and
most difficult service — a service limited
only by the extent of capacity. From a
merely business point of view it is stupid
policy to allow a high grade apparatus to
do a low-grade work.

Such is the waste and such the degrada-
tion whenever a being created in the image
of God surrenders himself to the tempta-
tions of the senses. He appraises himself
at the minimum rate, not at the maximum.
It is getting the least, not the most, out of
life to acquire only those things that "per-
ish with the using." — Rev. Herbert W.
Horswill.

TWO SIDES TO IT

SYDNEY DAYRE.

"NOW, I want people who have
done breakfast to go somewhere
else."

Margery, having finished her own
breakfast promptly, had left the table
and now reappeared with sweeping-cap
and broom. Jane had come from the
kitchen and stood ready to clear the
table. The boys promptly obeyed her
suggestion.

"Any special hurry?" said father,
looking as if he would have preferred to
linger a little longer with his morning
paper over his second cup of coffee.

"Yes, father, please," said Margery,
half apologetically. "I want to put the
whole house in good order, as it will be a
busy day."

"I don't see why you can't begin
somewhere else," said Alice, a little fret-
fully.

"I like to get the dining-room clean
first and shut it up," said Margery to her
father, ignoring Alice and her remark.
"You can read just as well in the sitting-
room, I know."

Father went there, but did not remain
long, as shown by the sound of the clos-
ing of the street door a few minutes
later.

"I didn't know he was in such a
hurry," said Margery, looking after him.
"I wonder if he took his cough lozenges
with him."

"Yes, he did," said Alice. "I gave
them to him while you were putting out
the sitting-room ruga before breakfast."

"Dear me!" Margery looked in dis-
may after her father's receding form. "I
forgot that I had opened the sitting room
window."

"Just like you," grumbled her sister.

"Alice," turning sharply on her, "is it

positively necessary that you should be drawing just at what ought to be the busiest hour of the day?"

"Not positively," said Alice, provokingly, "but I was taken with that chrysanthemum in the vase — we don't often see such a fine one — and I thought I'd sketch it before it withered. Anyway, I like to take things easy for a few minutes after breakfast. I don't feel like flying about, as you do."

"When do you ever feel like it?" said Margery, flinging up the windows, with small regard for Alice's desire to take things easy.

"Now," she resumed, as Alice, having either finished her drawing or been discouraged by the breeze which swept through, left the table, "you said you would attend to the upstairs rooms."

"Yes," assented her sister.

"Give the spare room a thorough sweeping."

"It doesn't need it. A little brushing and a good dusting will do."

"There now," fretted Margery. "I did hope, Alice, that for once you would spur up a little and join with me in having things nice when mother comes. She goes from home so rarely — scarcely ever has been away since we girls have been old enough to be good for much."

"Don't you be afraid," said Alice, serenely. "I'm going to do my part; but I never promised to do it clear up to your standards, Marg. I'm glad to see," she said, pulling down a window and leaning against it as she gazed down the garden, "that some of the late flowers are left. We'll have the house blooming with them. Dear me! what a clatter you are making between you!"

"Lazy!" Margery muttered it to herself, as Alice, with a gesture of disturbance at the noise made by her energetic sister adding her own efforts to those of Jane in removing the dishes, slowly left the room.

"If she isn't going out in the garden now — when there's so much to do," exclaimed Margery. "Well, it's hard to have to do with such a perfect good-for-nothing."

"I want you," she said to her later, "to take those stones and beetles out of the boys' room and put them down in the shed."

"But, Margery," said Alice, in an expostulating tone, "those are their 'specimens,' as they like to call them. The little fellows think so much of them, and like to have them in their room."

"I can't help that. If we allowed them to litter up the house with all the trash they want to bring in, there would be no living in it. And take those bunches of autumn leaves down from the wall in the hall. They're just beginning to drop about."

"No, they're not," said Alice, obstinately. "They're pretty. I'm going to let them stay longer."

For a few hours Alice moved about according to her usual habit, which meant the taking things easy in a way which always proved exasperating to her sister. Margery's last point of patience seemed reached when she saw Alice come downstairs and walk leisurely towards the town.

"Where are you going?" she called after her.

"To get a bouquet for mother's room," was the answer.

"That isn't really necessary. I do wish you would come and help Jane a little about the dessert."

"I will when I come back."

"There are a dozen other things she ought to do when she comes back," said Margery, despairingly.

"Where's Margery?"

As Alice returned a brisk, pleasant-faced woman met her at the gate.

"O cousin Rachel, I'm glad to see you! Do come in and sit down with us. That is," laughing, "with me, for it may be doubted whether Margery will ever again do such a thing as sit down."

"Is she so very busy?"

"Frightfully," Alice held up her hands, with a laugh. "She is in one of her 'the-world-would-stop-if-I-stopped' moods. Forehead tied up in a knot; mouth set and drawn down at the corners; voice sharpened off with a file. 'Nobody-but-me-good-for-anything' written all over her face. Oh, dear — are all excellent, useful, worthy folks so very disagreeable, cousin? Every time I think of doing something I ought to do, as I ought to do it, I hold myself back for fear of becoming so myself."

"No danger of that, you bad girl!" said her cousin, laughing in spite of herself. "But don't you think, Alice," she went on more seriously, "that it would be a good thing if you co-operated a little with your sister in what she is trying so bravely to do — to be a real help to her mother?"

"Oh, I suppose so — I mean of course I ought," said Alice, with a little impatience; "and I would, if she'd let me pleasantly, and not always sniff because I'm not particular, and not always keep it in sight that she thinks I'm the laziest thing in the world."

"Alice," called a sharp voice, "you promised you'd help Jane a little. Probably it's too late, but you'd better see. Come in, Cousin Rachel." Margery had appeared at the door — the two were standing near an arbor as they chatted — wearing an expression of care not at all in place on so young a face.

"No, you come out," said her cousin.

"Throw that wrap around you" —

"Oh, I have a hundred things" —

"Well, if there are so many as that, a few moments will make no difference, for you cannot get them done anyway, and the world will have to wag somehow without them. See how beautifully the sun shines. Sit here with me. What is the trouble here, my dearie?" with a tap on Margery's wrinkled forehead. "You look as if the whole world's care were on your shoulders, and that is more than your share."

"Yes, I do have more than my share." Margery spoke half in anger, half in discouragement.

"Well, that is too bad. But there is such a thing, you know, as taking on more than we need."

"It isn't so with me. It is — well, I don't know why I should mince matters with you, cousin — it's simply that Alice is so lazy and trifling that it puts too

much on me, and keeps me rasped up all the time."

"I'm sorry to hear that."

"I like to have things done right, but she doesn't care whether they are so or not."

Cousin Rachel glanced at the troubled face.

"You are expecting your mother home by and by, Alice tells me," she said.

"Yes. It will be so good to have her. I'm trying to have the house in nice order. She'll notice it, and be pleased, dear mother!"

"I am sure she will. You have found great pleasure in making ready for her?"

"Yes — I mean I might have done so if Alice felt as I do about it."

"We are not all made alike, you know, dear."

"Well, I should hope there was a difference between Alice and myself!"

"Alice is a delinquent, I know," said cousin Rachel, with a smile. "But" — she paused, really perplexed within herself as to how best to touch the delicate point at which she was aiming — "Alice seems very sweet-tempered and placid in her disposition," she added, rather lamely.

"Sweet-tempered!" Margery gave a contemptuous little laugh. "Why, cousin, she never does anything to make her anything else. It's easy for such people to be placid. She's all self-indulgence."

"What is self-indulgence?"

"Why, the always seeking what we like best for ourselves. Doing what we enjoy doing. Isn't it?"

"Pretty much so. You enjoy flying about and making things nice for your mother?"

"Of course I do."

"And doing everything in the nicest, most thorough way?"

"Yes. I do hate slighting things."

"You wouldn't call this liking for doing things and doing them well a form of self-indulgence?"

"Now, cousin Rachel! Do you?"

"No, I don't quite say that I do. But" —

"Oh, yes, there's a 'but' to it," said Margery, looking hurt.

"My dear girl, there's more to it than you have ever considered, and with your thorough ways of doing and thinking you will be sure to arrive at its depths. You like to take things vigorously. Now, if you carry that liking to an extreme — to the point, perhaps, of making through it things a little unpleasant to others, of allowing it to lead you into a fault-finding vein towards others, don't you think it is sacrificing things more valuable to that spirit of energetic doing?"

Margery was silent as her cousin paused, a little overwhelmed by the flood of new thoughts called up by her words. She self-indulgent! She sinning through this ultra-industry on which she had prided herself as a virtue! To be placed side by side with Alice, whom she had grown into a habit of so sharply criticizing! Margery was given to dealing honestly by herself, and did not refuse to look on the unpleasant side of the picture which her cousin had turned to her, notwithstanding the severe blow to her self-complacency.

"I believe there is a good deal in what

you say," she at length slowly said. "Yes, yes, I can see it. If I call Alice self-indulgent, you might fairly call me self-willed. Oh, yes—it is a kind of selfishness in me—my taking comfort in having things just so—and I never saw it before."

"We will call it a very exalted kind of selfishness, dear."

"I don't know about that. I drove the boys and father out because I had formed my plans of doing things in a way exactly to suit myself. And sometimes I know they get out of my way just to avoid my sharpness. Well, cousin, I'm going to stop."

"Not stop your brave, honest attempts to bring your best energies to whatever you do, dear. Not thinking for a moment that I am belittling the spirit of earnest endeavor."

"No, only reconstruct myself and my ways so as to bring no reproach upon earnest endeavor."

A Modern Saint

"I THINK if I were in her place I should want to be told," said the voice of the old doctor.

"But she is so young!" replied her mother, and her voice broke into a sob.

"Yes, she is young," said the doctor, "but she has character, and I think the truth will help her to adapt herself to her life. She will get well the faster for being told the truth. Bad as it is, it isn't the worst."

So the wise doctor's advice was taken, and the fourteen-year-old girl was told that she would recover from the terrible illness, but that when she went from her sick-room it would be with her pretty, girlish figure twisted into the ugly form of the humpbacked woman. Could she bear it? At first it seemed a doubtful battle.

The little invalid was silent for hours at a time. The tears came often, and her depression of spirit reacted unfavorably on her frail body.

But there came a day when the girl's whole nature gathered itself to meet the inevitable. From that time there were no tears, no complaints, no apparent thought of herself. She absorbed herself in others. Her room became the centre of the whole house. The children brought their joys and their sorrows to her. There was always cheer and to spare.

Years went by, and at school and college the humpbacked girl made many friends. When she came to be a teacher, no room in the great public school was so popular as hers. The number of girls who "took a fresh start" under her influence was legion. There seemed to be no limit to her activity and her interest. Although her strength was often taxed to the utmost, her enthusiasm never flagged. She had the true missionary spirit. Wherever outside her own small circle there was a soul that needed light and guidance—whether it was in the slums of her city, in a mining town in Arizona, or in the heart of China—there the warmth of her nature reached out to that soul and gave help.

She died at home at the age of fifty. The city had never seen such a funeral. There was no display of flowers or of music, but the great church was thronged to the street with friends who mourned her, and for whom the world would be forever a better place that she had lived in it. It was a triumphant funeral—as if for a conquering hero. Who should say that she was not one?

The battle had been set in the girl's sick-

room, when she was first told the terrible truth. It had been waged year after year. If there was ever defeat, it was covered by a new victory before it was known. No crusader was ever more loyal. No missionary was ever more self-forgetting. — *Youth's Companion.*

DULCIS MEMORIA

Long, long ago I heard a little song —
Ah! was it long ago, or yesterday?
So slowly, slowly flowed the tune along
That far into my heart it found the way,
A melody consoling and endearing;
And still, in silent hours, I'm often hearing
The small, sweet song that does not die
away.

Long, long ago I saw a little flower —
Ah! was it long ago, or yesterday?
So fair of face and fragrant for an hour,
That something dear it seemed to me to
say.
A thought of joy that blossomed into being
Without a word; and now I'm often seeing
The friendly flower that does not fade
away.

Long, long ago we had a little child —
Ah! was it long ago, or yesterday?
Into his mother's eyes and mine he smiled
Unconscious love; warm in our arms he
lay.
An angel called! Dear heart, we could not
hold him.
Yet secretly your arms and mine enfold
him.
Our little child, who does not go away.

Long, long ago — ah! memory, keep it
clear!
It was not long ago, but yesterday,
So small, so helpless, and so very dear.
Let not the song be lost, the flower decay!
His voice, his waking eyes, his gentle
sleeping;
The smallest things are safest in thy keep-
ing.
Sweet memory, keep our child with us
always!

— *Henry Van Dyke.*

Smile

THE young woman had been working in an effort to meet a trying situation. She was perplexed and scarcely knew which way to turn. In her anxiety a friend of former years called at the office. Formal greetings were exchanged, and after a few moments the caller said:

"Miss Brown, will you do something for me?"

"Why, certainly, if I can," was the reply.

"Smile."

The worried look immediately left the face, and the humor of the situation was at once apparent, and it was also contagious. During the remainder of the day when the duties were exacting and close application brought back the wrinkles, the request of that friend came again to mind — "Smile!"

I am not sure but this would be a capital motto to put over our desks. It would make the work easier, and certainly it would make people near by happier.

A young woman of my acquaintance went to room with an elderly couple, who at once nicknamed her "Sunshine." During all the time of her stay there, if doubts came up, or angry thoughts came into her mind, her beautiful nickname served to banish the clouds, and sunshine came back again. It was the contagion of cheerfulness which brightened the day for all around.

Over the desk of another friend of mine

hangs this motto: "Don't Worry, but Work." And here is another cheerful worker, who always goes at her task with a bright face. Work is hard, but how much harder it is under a threatening cloud—and the clouds are not all in the heavens, either. Indeed, the most depressing ones are sometimes in our own faces. "Smile!" — *Baptist Union.*

ABOUT WOMEN

— The Russian Department of Commerce and Navigation has decided to allow women to become employees in its offices as book-keepers and type writers.

— Miss Nora Stanton Blatch, who recently made a record by swimming across Cayuga Lake, is the first woman student to take the degree of civil engineer at Cornell University.

— Miss Margaret Wilson has started for India, where she expects to remain seven years as a missionary for the United Presbyterian Church. She is a niece of the Secretary of Agriculture.

— Margaret Haley and Catharine Goggin of Chicago are receiving wide praise for the success of the suit they instituted four years ago against tax-dodging corporations, through whose delinquencies the 2,800 teachers of the Chicago public schools were made to suffer, their wages being withheld from lack of funds. The court has ordered that \$249,554 be paid, and has stipulated that it must be applied to the salaries in arrears, and to nothing else.

— Vassar College is very proud of the fact that one of its graduates, a Japanese maiden and one of the first Japanese girls to be educated in this country, is the wife of the celebrated Field Marshal Oyama, now in supreme command of all the Japanese forces in the field. The field marshal has three children—one daughter and two sons, alert and attractive representatives of new Japan. The influence for good in Japan of the Marchioness Oyama, who, we believe, is a Christian woman, is very great.

— Mrs. Daniel McCall, widow of the Cat Island (Mississippi coast) lightkeeper, recently stayed for two nights and days alone with her husband's corpse in the lonely lighthouse, laboriously operating the revolving mechanism by hand. Heart disease struck down McCall, and when his widow lighted up she found the lamp would not turn. Mrs. McCall will probably receive her late husband's position as her reward. It means \$600 a year.

— Two young women are in charge of the international correspondence of the Chinese Department of Foreign Affairs. These girls are the daughters of the former Chinese minister to France, Yu King. They were educated in Paris, and, on their return to China, at once found favor with the Empress, and now possess her favor to such an extent that the official correspondence and cablegrams are delivered to them, and the Empress receives their translations of the messages before her ministers see them. This is regarded as a big stride forward for China, where women generally are considered to be of little importance.

— The *Woman's Journal* says: "Mrs. Humphry Ward has again achieved success in her philanthropic work. Five years ago she established a branch for special instruction and care of crippled children in the vacation school of the Passmore Edwards Settlement in London, which was founded through her influence. These little handicapped children have been nursed and taught trades and arts, and the tiny school is now able to announce that one boy, formerly a helpless invalid, has been apprenticed to a firm of gold and silver smiths; another boy with spinal complaint and another with club feet have been apprenticed to an artist in photography; another pupil is a printer's reader; one girl is serving in a milliner's atelier, another is at the Art School and will finish her training eventually at the Royal School of Art Needlework." The idea has been to train these physically helpless children in the use of their brains, that their lives may be happy and self-supporting in spite of their infirmities. The wonder remains that Mrs. Ward can find time to accomplish so much valuable work in addition to the writing of novels, of which her latest 'The Marriage of William Ashe,' is now appearing in *Harper's Magazine.*

BOYS AND GIRLS

MOTHER'S PLAN

R. C. LANDON.

Young Freddy Brown was an active youth,
In trim for a game or a race;
But he never had time, so he seemed to think,
To put a thing back in its place.

His cap was thrown under the bed, per-chance;
His books were dumped into a chair; and
One rubber he left on the bath-room floor,
And one on a chamber stair.

His mother had sighed, and frowned, and begged,
But Freddy had seemed to forget.
"I've wasted my breath," the wise woman thought,
"There's a plan that I haven't tried yet."

When Freddy arose next morning he stormed,
He pouted, and snarled around,
Because the wash bowl was not in its place,
And the soap could not be found.

At last the bowl turned up in the shed;
The soap on the floor had been flung;
And now, with his face and hands a-drip,
He reached where the towel had hung.

But, to his dismay, no towel was there.
"Oh, what shall I do?" he cried.
"You will have to find it yourself, my dear,
I'm busy," the mother replied.

By-and-by, being ready to comb his hair,
He turned his face to the wall
Where the mirror had always been be-fore —
It was now in the outside hall.

"Oh, I washed the mirror this morning,
Fred,
And I cleaned out the basin and sink;
Nothing is back in its place, I know,
Does it matter much, do you think?"

"I should have been more careful, I guess,"
Said his mother, in mock alarm.
"Dear mamma," said Fred, "I can take a hint.
Your 'plan' has worked like a charm."

Ticonderoga, N. Y.

PLAYING CRIPPLE

"WHAT in the world are you children doing?" cried mamma, coming into the sitting-room in a great hurry. "Papa thought the chairs and tables must all have taken to dancing around, to make all this racket, but it is caused by three little people."

"We're playing we're crippled, mamma," explained Roy, balancing himself on two broom handles, and holding one fat leg out behind him. "Mabel lost a foot in a railroad accident, and Bob and I are wounded soldiers."

"It's lots of fun," panted Mabel, fastening the string of her shoe on the foot supposed to be lost. "I'm learning to manage my crutches just right."

"Whatever started you on this queer play?" asked mamma, pulling the rugs straight, and picking up the things the children had upset in their attempts to use sticks instead of feet.

"Miss Abbot said in Sabbath-school yesterday that it would be nice if we would do without candy and such things for a month, to help little Ben Fish get a wheel chair," said Bob. "He goes on crutches, you know, and Miss Abbot says they hurt his arms. We thought we'd try and see if it is hard work going on crutches, and it ain't at all."

"So you don't think it is necessary for Ben to have the chair, then?" said Mrs. Pearl quietly.

"Why, you see, mamma, we're willing to help," said Mabel quickly, "but we don't see why Miss Abbot wants us to give up all our money for a month to buy the chair. If Ben gets the chair this summer, it will be time enough, for he can't go out when the weather is bad anyway."

"Well, you must do as you think best about it," said Mrs. Pearl. "You earn your money, and spend one-third of it as you please. If you want to give your allowance for Ben's chair, I think you will enjoy it more than candy, but that is for you to decide."

"I'm going to rake the yard one of these days," said Roy, "and I'll give that money for the chair. You know papa said we might spend the money we got for odd jobs as we pleased; so I'll give that."

"And I'll hem your towels, and give my money," said Mabel.

"Let's go out in the yard, and play marbles," suggested Bob; but mamma called him back. "I haven't seen your new play; so wait till I get my work, and you may show me till dinner time how it goes."

The children took their sticks once more, and mamma settled herself by a window to watch. At first it was great fun trying to see which could do her errands to the other rooms first, but by-and-by the game became tiresome, and Mabel slipped her crutches under the edge of the lounge, and took up a favorite book.

"Come here, Mabel," and mamma took the pillows off the lounge so the little girl could lie flat on her back. "That is the way Ben has to rest many times a day because he is so weak. When he walks a short distance on his crutches, it makes him very tired; so he lies down without a pillow to rest. Here, Roy, there is room for you at the other end; and Bob can have the cushions on the floor."

They didn't like to lie down, but it was a part of the game; so Bob laid down the toy engine he was repairing, and settled himself on the pillows; while his brother studied the paper on the ceiling, and wondered how long mamma wanted them to play being crippled.

"Is it an hour?" asked Mabel, twisting about on her end of the couch.

"Oh, dear, no," laughed mamma. "It is just seven minutes since since you all lay down. Isn't it odd the time seems so long? Ben says sometimes he is sure it is a week before the doctor will let him get up, when it has only been three or four hours."

Three or four hours! Three small people knew they never could stand an hour of lying perfectly still, and began to make plans to escape, by coaxing mamma to let them play something else. It seemed

to Bob he had never wanted to do so many things before as he did while sticking to his cushions. He felt sure his pet dog had not been fed, and would suffer if he did not attend to him immediately; but mamma, sewing by the window, showed no sign of wanting them to get up. Mabel hoped Roy would ask to leave the lounge, but Roy, being the oldest, had to keep up his reputation for endurance; so they listened for the clock to strike the half hour, and tell them dinner time was surely, if slowly, coming.

"Mamma, I believe I'll give all my money for Ben's chair, and hem your towels as soon as we stop playing this," said Mabel, suddenly. "I don't see how poor little Ben lives, if he has to lie on his back like this."

"I'll give mine, too," said Bob. "I'm so tired of playing cripple. Do you suppose a chair will help Ben's back, mamma?"

"The doctor thinks so, my boy. He can be out in the fresh air most of the time during the pleasant weather, and the crutches can be laid aside. It hurts his back so much to walk with them, but his mother has always been too poor to buy a chair. Are you all sure you want to do without candy for a month, and give your money to Miss Abbot for the chair?"

"Sure!" came back the answer from the three childish voices.

"Then I think it would be better not to play cripple any more, but try to earn some money to help the fund along. Don't you?"

Bob, Mabel and Roy sprang from their places, and in a few minutes were busy at the tasks their mother found for them. "Please don't burn up my crutches, mamma," said Mabel, soberly. "I want to keep them to remind me of my resolve, if I should get lazy and selfish before Ben gets his chair. I never knew how hard a time the poor boy had till today."

"I guess I'll keep mine, too," remarked Roy. "I'm glad they're not for-sure ones."

The children never played cripple again; but when the new chair was bought for little Ben, no one was happier than the make-believe cripples, and they faithfully pushed the invalid up and down the shaded streets day after day when other children forgot the poor boy. Whenever Mabel saw the crutches she had used the only time she had played the new game, she made new resolves to help the crippled children every chance she had, and the boys shared their candy with Ben before touching a bite of it.

"I wish all the children would try playing cripple," said Miss Abbot when Mrs. Pearl told her the story. "I wondered why your little folks were so faithful to poor Ben. Their hearts will always have a very tender place for unfortunate people." — *Pittsburg Christian Advocate*.

— A four-year-old boy was with his mother in a sailing party one day last summer. One of the ladies said in his hearing: "We're tacking now." The little boy looked up and down the boat and over its side. Then he asked his mother: "Where are the tacks, mamma? I don't see them."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson III

SUNDAY, OCTOBER 16, 1904.

2 KINGS 4: 25-37.

ELISHA AND THE SHUNAMMITE

I Preliminary

1. **GOLDEN TEXT:** *The gift of God is eternal life through Jesus Christ our Lord.* — Rom. 6: 23.

2. **DATE:** Uncertain; about B. C. 890.

3. **PLACES:** Shunem, on the southwestern slope of Little Hermon; Mt. Carmel, overlooking the Mediterranean.

4. **CIRCUMSTANCES:** In his official circuits from his home in Samaria Elisha frequently passed through Shunem, with his servant Gehazi. There dwelt there "a great woman," prominent in wealth and character, who offered him hospitality; and, as he frequently passed that way, and she perceived him to be "a holy man of God," she took counsel with her aged husband, and had built for him "a little chamber on the wall" of her house, which she furnished with "a table, a bed, a stool, and a candlestick." Elisha would gladly have rewarded her kindness by mentioning her name to the king or the captain of the host, but she needed no favors which they could bestow. Gehazi suggested to the prophet her childlessness, and the rich lady's deepest yearning was met when Elisha predicted that she should become a mother during the year.

5. **HOME READINGS.** Monday — 2 Kings 4: 8-21. Tuesday — 2 Kings 4: 25-37. Wednesday — 2 Kings 8: 1-6. Thursday — Luke 7: 11-17. Friday — Luke 8: 41-56. Saturday — Psa. 116. Sunday — John 11: 18-27.

II Introductory

Elisha's prediction was fulfilled (see "Circumstances" above). The infant grew to boyhood. One day, in the harvest season, he went out into the field to find his father among the reapers. The rays of the sun proved to be too fierce for him. He complained of his head, and his father, not suspecting anything but a childish ailment, sent him home by a servant. His mother took him fondly to her arms and applied restoratives, but in vain. He lingered in a stupor until noon, and then the heart ceased to beat, and the face grew cold and white — he was dead. What the mother felt in that awful bereavement, we know not; but we are told what she *did*. She did not shriek with grief. She showed none of the usual extravagance of Oriental sorrow. With lips firmly set she carried the loved form to the prophet's chamber, and laid it upon the bed. Then with tearless eyes she went to her husband and asked for a servant and an ass that she might go to Mount Carmel and see the prophet. Waiving his objections that it was neither new moon nor Sabbath, she got what she wanted and started with all haste on her journey.

As she approached Carmel, Elisha saw her "afar off," recognized her, and sent Gehazi to meet her, with particular inquiries after the health of herself, her husband, and her child. Hurrying past him with a simple *shalom*, the woman climbed the hill and fell at the prophet's feet, clasping them in dumb but passionate appeal. Gehazi would have removed her, but the prophet forbade him. The woman's sorrow had not been revealed to him, and he waited. When she found words, she reminded him that it was he

who predicted for her a child, and then he understood the case. Gehazi was immediately despatched to lay the prophet's staff on the face of the dead boy. Elisha and the Shunammite followed after. The staff proved unavailing. On reaching the house the prophet was closeted alone with the dead. Following Elijah's example he resorted unto prayer. Then he stretched himself on the lifeless form till the flesh "waxed warm." He repeated the act, and the child, after sneezing, opened his eyes. Summoning Gehazi, he bade him call the mother; and the grateful woman, first prostrating herself before him in mute thankfulness, "received her dead raised to life again," and bore him away in her happy arms.

III Expository

25. So she went — the woman riding, the servant on foot and doing the driving, either by urging the beast forward by a goad from behind, or by holding the bridle (close up to the mouth) by the side of his head. The preceding verses should be read in order to understand the sense. Came to . . . Mt. Carmel — a long, hot ride of about fifteen miles. Man of God saw her. — He could easily, from his altitude, see any one crossing the Plain of Esdraelon, and would also be able to discover who it was when she drew near. Her rapid driving, too, and unexpected coming, would attract his attention, and excite suspicions that something serious had happened. Said to Gehazi — first mentioned as Elisha's servant in connection with the Shunammite (verse 14). He had been the attendant of Elijah also. But for his avarice and cunning, it seems likely that he, too, might have been a prophet instead of the progenitor of a race of lepers.

26. Run now . . . to meet her — a mark of true courtesy on the prophet's part. Gehazi is to inquire after the health of each member of the family. She answered, It is well — in the original, *Shalom*; which may be rendered "Peace!" or "Never mind!" or "Don't trouble me with questions!" Says Rawlinson: "The word is of such ambiguous meaning that the woman's tongue cannot be taxed with falsehood." The woman had not come to see the servant, but the prophet. In her intensity of feeling she passed him with a simple *shalom* and urged her beast up the hill. She caught him by the feet (R. V., "caught hold of his feet") — an act of true Oriental supplication. All these long hours she had kept her grief in check, and now that she had reached the man of God, she falls at his feet and clasps them in speechless appeal. She cannot surrender that fair boy to death. He had come to her as a special gift from God; and did God intend to mock her? The great Elijah had raised the widow's son to life, and it was through Elisha that the bliss of maternity had been granted to her. Had not Elisha the power to restore? Was the case utterly hopeless? She would not believe it. Gehazi came near to thrust her away. — He had no perception of the deep emotion that actuated the woman. He officiously steps in to protect his master from what he thinks must be offensive behavior. Let her alone. — Elisha was puzzled, but not annoyed. He would not have the woman disturbed. Evidently some terrible thing had happened. The Lord hath hid it from me — a clear intimation of the limits of the prophetic consciousness. A prophet was cognizant of outside facts only as they were revealed to him.

28. Did I desire a son of my Lord? — She does not say, "My child is dead!" and

abandon herself to grief. She had a purpose in her coming. With intense significance she demands of Elisha if, back in her childless days, she had complained to him that she had no child. She had not been the one to express the passionate desire of her heart. It was Elisha, not she, who first suggested it. Did I not say, Do not deceive me? — Her deep nature, trembling with the new hope which Elisha's prediction had inspired, had begged him to quench it then and there rather than to trifle with it. We almost forget, in this colloquy, that this Shunammite was "a great woman" socially — wealthy, dignified, hospitable, not needing anything that the king could offer her.

29. Gird up thy loins. — Gehazi is bidden to prepare for an immediate and hasty journey. Salute him not. — He was to waste no time in giving or receiving salutations by the way; he was not to lose a moment. Lay my staff upon the face of the child — why, is not apparent. Among the conjectures are, that he hoped the child was not really dead, and that "utter decease might be prevented by swift interference" (Bahr); that he might delegate to his disciple Gehazi the power of which the staff was an emblem; that, having no intimation of what God would have him to do, he sent the staff to excite hope in the afflicted mother's heart.

30, 31. I will not leave thee. — It was through Elisha the gift came, and through him it must be restored. She vowed not to leave him. Gehazi might be sent, but the prophet must go in person. Neither voice nor hearing. — The prophet's staff, laid as directed upon the child's face, failed to recall the departed spirit. The child is not awakened. — Such was Gehazi's report to the prophet and the woman whom he went back to meet. Says Rawlinson: "The euphemism by which death is spoken of as a sleep, was already familiar to the Jews."

32, 33. The child was dead — really, not apparently; not a swoon, but actual death. Shut the door upon them twain — shutting out the mother and Gehazi, as well as other spectators who would be attracted to the chamber. Prayed unto the Lord. — So Elijah had prayed in a similar emergency (1 Kings 17: 2). Undoubtedly this prayer was an earnest wrestling with God, "with strong crying and tears."

34, 35. Lay upon the child — not disdaining the use of such means as appeared helpful, and which Elijah had also employed. He did not dread ceremonial uncleanness in this attempt to invade the province of death. So our Lord touched the leper. His

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional — alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh — it soothes and strengthens the mucous membrane and builds up the whole system.

mouth upon his mouth. — Elisha's attitude "bore the same relation to this miracle which the spittle and washing in Siloam did to the miracle by which Jesus gave sight to the man blind from his birth" (Terry). The flesh . . . waxed warm — first sign of a restored circulation and vitality. Returned and walked in the house — rose up and paced up and down in the room, perhaps made restless by the emotions of joy and wonder and gratitude which the evidences of the returning life excited; perhaps waiting for the miracle to be completed. Stretched himself — repeating the former act. Child sneezed seven times — signs of restored respiration. Opened his eyes — to life.

36, 37. Called Gehazi. — He seems to have carried on his intercourse with this woman through his servant. Take up thy son — welcome, joyful words to that anxious, sorely afflicted heart. Fell at his feet — repressing her maternal yearnings till she had first acknowledged God's great goodness towards her to the prophet who had so worthily acted as its medium. In her behavior, under joy as well as under grief, she is one of the most remarkable cases on record among women of reticence and self-control.

IV Inferential

1. "Celestial benedictions" sometimes assume a dark disguise.
2. Death has all seasons for his own.
3. He knew well the human heart who promised: "As one whom his mother comforteth, so will I comfort you."
4. What will not mother love do for a periled child so long as a glimmer of hope remains?
5. How instinctively in times of trouble does the heart turn to the "man of God!"
6. A deeply-formed purpose carries a soul like an arrow to its mark.
7. The eloquence of deep grief does not need words.
8. There are duties that will not tolerate delay.
9. Prayer is the great miracle-worker; and yet we should work as well as pray.
10. A strong character may possess powerful emotions, but will always hold them in control.
11. Our best lessons come to us through our bereavements.

V Illustrative

1. If I seat myself upon my cushion, it is by her [my mother's] side; if I sing, it is to her ear; if I walk the paths or the meadows, my little hand is in my mother's, and my little feet keep company with hers; if I stand and listen to the piano, it is because my mother's fingers touch the keys; if I survey the wonders of creation, it is my mother who points out the objects of my admiring attention; if a hundred cannon pronounce a national salute, I find myself clinging to her knees; when my heart bounds with its best joy, it is because, at the performance of some task or the recitation of some verses, I receive a present from her hand. There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted by her footsteps (Bishop Thomson).
2. We see with wonder how the God man stretches Himself upon our cold, lifeless humanity, that was dead in trespasses and in sins; and even contracts Himself to the narrow span of our infancy, childhood, manhood; His blessed mouth and eyes and hands come into contact with our own. He breathes upon us the Holy Ghost, and we are quickened and warmed into a new and eternal life. We are thus raised from spir-

itual death, and our ears hear, and our eyes see, and our hands handle the word of life (Terry).

Prohibiting the Kissing of Images

The ritualistic practices of the Greek and the Roman Catholic churches have often come in for criticism on theological grounds, but it is not often that the civil law takes cognizance of such rites. It is reported, however, that Governor Pedro Arguelles of the State of Tamaulipas, Mexico, has issued an order prohibiting the practice of kissing sacred pictures and images in the churches of that province. The order is the result of investigations made by the health authorities, who determined that contagious diseases were transmitted by people who indulge in that practice. As the Governor of Tamaulipas is probably from the standpoint of that church a "good Catholic," he cannot be accused of theological bias in issuing this

order, which is in the interest of hygiene not heresy.

Mr. Moody's Short Sentences

MANY a backslider never slid very farward. Everything in the world but the human heart obeys God. A man can do more business if his head is cleared by prayer every morning. Many think it is the Bible that says: "Do as the Romans do." A purpose in the head and not in the heart does not last long. "Policy" was not the dictionary that Daniel studied. A man cannot live for God in any age or country without enemies. Many people seek an experience instead of Christ. If I could understand the Bible I should give up the idea that it was divine. Satan gets people into the cradle of an excuse and rocks them to sleep.

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OUR BOOK TABLE

THE VALUE OF THE BIBLE; and Other Sermons. With a Letter to the Lord Bishop of London. By H. Hensley Henson, B. D., Canon of Westminster. The Macmillan Co.: New York. Price, \$1.75.

The letter to the Bishop — which stands instead of a preface to the volume, and explains that these sermons are published as an answer to the many attacks, public and private, to which the author's teaching has been for some months exposed — is very racy, and concerns itself chiefly with a sermon recently delivered by his Lordship in Ely Cathedral taking issue with the Canon. The latter avows, and declares himself ready to defend, five propositions, namely: "That the Creeds have no independent authority apart from the Scripture. That the New Testament equally with the Old must be subjected frankly to the normal methods of criticism and interpretation. That with the application of historical criticism to the primitive Christian documents much that has hitherto passed as fact may very probably be found undeserving of that description. That the well-authenticated results of historical criticism ought to be fairly recognized in Christian teaching. That there is nothing in the legal subscriptions of the Anglican clergy which disallows the large liberty implied in the preceding propositions." The twenty one sermons here given are divided into three sections of seven each, the first seven being wholly taken up with themes more or less closely pertaining to the Bible and the changed opinions concerning its interpretation now so widely accepted. He shows that "a genuine but unintelligent piety has too often fastened on specific passages of Scripture, and attributed to them the utmost authority which could be conceded to Scripture as a whole; and that it has happened that the Bible has been bent to the service of the most disastrous fanaticisms which have cursed mankind." On the other hand, he rejoices to declare

that "we can face the modern world with the secure conviction that our Bible, after all is said, holds the spiritual primacy of the world's literature." Especially striking are his discourses on "Honor in Times of Religious Transition," "St. Luke's Prologue, the Charter of Criticism," and "The Open Mind." The latter is based on the praise given the Bereans as being more noble than "the noisy democracy of Thessalonica," because they were willing, courteously and candidly, to look into the matters brought forward by Paul. Comparing the two cities, he says: "If I may without offence suggest a modern parallel, Berea stood toward its flourishing neighbor as Boston stands today toward New York." Many more quotations of deepest interest might be made from these vigorous, fearless discourses, but we refrain.

PRACTICAL MORALS. A Treatise on Universal Education. By John K. Ingram, LL. D. Adam & Charles Black: London. Price, \$1.25.

"The present volume," says the author, "may be viewed as a sequel to that entitled, 'Human Nature and Morals according to Auguste Comte,' which I published in 1901." In other words, it is based on the Positivist philosophy, and aims to accompany the adherent of the so called "Religion of Humanity" through the successive stages of his existence, indicating the duties proper to each as understood by Positivist writers. The great difference between this religion and that of which Jesus Christ is the head, comes out every where. According to this creed there is no personal immortality. Man at his death "ceases to exist objectively, and commences a new life — the subjective — the life in others who will be benefited by the results of his labors, or stimulated and directed in the pursuit of goodness by his remembered or recorded deeds and words." That is, he lives only in others whom he has influenced. The author accounts Comte "the greatest thinker of the nineteenth century," and considers that he has now become recognized as such by the ablest men. He says: "Nothing but our remissness and disunion can now prevent the certain and even speedy triumph of our faith." He believes that, "with the other Catholic countries, his native Ireland will early adopt the Positive religion, and that the warm hearts and bright, intellects of his compatriots will enter with enthusiasm into its service." He refers also to "the remarkable growth of Positivism in Spanish and Portuguese America." But he gives no figures or facts to substantiate these conclusions and prognostications, and we are constrained to believe that they are nothing better than "the baseless fabric of a dream."

THE LETTERS OF CHARLES LAMB. Newly Arranged, with Additions, Edited, with Introduction and Notes, by Alfred Ainger. Two Vols. The Macmillan Co.: New York. Price, \$3.

The letters are 447 in number. Very many of them are to such correspondents as William Wordsworth, Robert Southey, William Taylor Coleridge, William Hazlitt, Henry Crabb Robinson, and other people of distinction. There is no better index to a person's character than his private correspondence, and whoever wishes to become familiarly acquainted with Lamb and his friends will do well to read these letters. The dates range from May, 1796, to December, 1834. Life in England a century ago lies here disclosed to us very plainly.

LIFE OF CHRIST FOR LITTLE CHILDREN. Illustrations from the Masters, and Illuminations after Parenchyma of the 16th century. By Mary Meln Carter. A. J. Holman & Co.: Philadelphia, Pa. Price, \$1.75.

The illustrations and illuminations are certainly first class. The alphabetic arrangement, with extremely crude verses under each letter of the alphabet, showing

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what A, B, C, and the rest stand for in connection with the history of the Saviour, is well enough adapted to "the little ones" to whom the book is dedicated. But the combination — the expensive reproduction of masterpieces in art, linked with doggerel rhymes — is decidedly new, and strikes us rather strangely. Will the little ones appreciate the handsome artistic work? Will those old enough to do so not be offended by the machine "poetry"? It seems like a pretty daring venture on the part of the publishers. We heartily wish them a safe outcome, for anything which exalts the Saviour deserves to be encouraged.

Magazines

— The *Methodist Review* for September-October has no less than ten signed articles, besides the usual editorial departments. "The Task of Accounting for Jesus," a small book of large value by Dr. G. D. Boardman, is admirably summarized by the editor. In the "Arena" Dr. M. S. Terry discusses "Our Disciplinary Standards Touching the Scriptures," and Dr. James Mudge presents arguments in behalf of the proposition, "Partial Abstinence a Complete Duty." Among the longer articles specially noticeable is Prof. Hyde's sketch of "The Bugler of the Light Brigade at 95," and "Moses and Hammurabi," by Dr. C. M. Coburn. The latter holds that the discovery of the laws of Hammurabi has an important bearing on the doctrine of inspiration, necessitating "a change in the common, gross, anthropomorphic conception of the giving of the law on Mt. Sinai." "We are now forced to remember once more that truth in the Bible comes to us in Oriental phrase, often quite intelligible to the Oriental, while mysteriously contradictory to us." "We find that Moses did not ignore the laws which were in force around him at the time he wrote, but rejected, approved, revised, or purified these according to his inspired wisdom." "Moses was debtor even to the Midianite and the Babylonian." "God's fatherhood did not begin with Abraham; God's love did not begin with Moses; God's direction of nations did not begin with Israel; He is the 'God of the whole earth.'" (Eaton & Mains: New York.)

— The *Contemporary Review* for September has a good line of political and literary articles, but the chief feature from a religious point of view is a contribution by D. S. Cairns on "The Self-Assertion of Jesus," showing, by no means for the first time, that there is no satisfactory explanation of this remarkable fact in His history except the one which makes Him follow this course because it was His divine vocation, "the only way in which He could adequately reveal His Father's will and redeem the souls

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of men." Humanitarian theories cannot properly account for it, although F. W. Newman, James Martineau, and others have tried hard to do it. (Leonard Scott Publication Company: New York.)

— The September number of the *Nineteenth Century and After* has a very fine list of contents, including "How Russia Brought on War," by Baron Suematsu; "The Coming Revolution in Russia," by Carl Joubert; "Free Thought in the Church of England," by W. H. Mallock; "The Difficulty of Preaching Sermons," by Bishop Welldon; "My Friend the Fellah," by Sir Walter Mievele; "The Political and Industrial Situation in Australia," by Tom Mann; and "The American Woman — An Analysis," by H. B. Marriott-Watson. Every one of these contributions is worth reading, especially the last, which tells some needed truths in a pungent, sensible way. (Leonard Scott Publication Co.: New York.)

— The *Bible Student and Teacher* for September continues its incessant attacks on Higher Criticism, for the destruction of which it appears to be established. Its motto, as announced, is "Prove all things, hold fast that which is good." More suitable would be the texts: "Ask for the old paths," "The old wine is better." (American Bible League: 82 Bible House, New York.)

— Several timely topics and pressing problems are taken up in the September *Arena*, such as "The Situation in the Russian Interior," "Lessons of the Japanese Renaissance," "Crises in Japanese History," "The President, the Attorney General, and the Trusts," "The Reign of Graft and the Remedy." The latter is by the Hon. Robert Baker, M. C. He says: "The cause of graft in the public service — as in business or private life — is primarily due to the inability of many to secure in competition with their fellows that reward for their labor that is justly due them." "If we would abolish graft we must strike at the root of the evil, which is to be found in the private appropriation of ground rent coupled with its more corrupting twin, private exploitation of public functions." This conclusion well illustrates the wide difference between the point of view of the Socialist and that of the Christian preacher. (Albert Brandt: 5 Park Square, Boston.)

— A careful study of the October number of *Country Life in America* will impress upon the reader the conviction that there really cannot be anything left to learn about the building of houses; for this is a "House building Number," a big double issue, simply packed with illustrations and descriptions of every imaginable sort of architecture, including Colonial, Georgian, Dutch, Mexican, French, Dutch colonial, Spanish American, etc. Then we learn much concerning the various styles of roofs, chimneys, windows, doorways, verandas, gateways, gardens, and interior decorations. It is indeed a most admirable manual of house building. The cover design — an elaborate country house, with formal garden — in colors, is by Harriet J. Peck. Any one at all interested in the building of a house should invest fifty cents in this superb issue of the always beautiful *Country Life in America*. (Doubleday, Page & Co.: New York.)

— The October *Harper's* has its usual mixture of grave and gay. Among the former articles is "The Extent of the Universe," by Dr. Simon Newcomb; "Frontenac," by Dr. Henry L. Nelson; and "The First Continental Railroad," by Frank H. Spearman; also, "The School of Life," by Henry Van Dyke. (Harper & Brothers: New York.)

— To give even a slight indication of the richness of information compacted into the hundred large, double column pages of the October *World's Work*, would occupy very much space. It must suffice here to say that very notable and valuable articles are furnished (most of them especially illustrated) on "The New York Subway," "Rebuilding a Great Railroad," "Great Questions in Life," "Insurance," the "Yale Summer School of Forestry," the "Spray of Vacation Schools," the "Personality of the Year," "Publicity about Corporations," "American Books in England," "Famous Pictures of Great War Scenes." The editorial section argues for the re-election of Roosevelt and shows its probability. (Doubleday, Page & Co.: New York.)

— The *Century* for October has a fully illustrated poem by Henry Van Dyke entitled, "God of the Open Air," which will appeal to some at least of those just returning from summer vacations. "Togo, the Man and the Admiral," all will want to read. Also "The Cossacks," by David B. Macgowan, and a description, by Gilbert H. Grosvenor, of a remarkable discovery in scientific agriculture which he terms "Inoculating the Ground." Farmers are now supplied free by the United States Department of Agriculture with packages of germs which will turn unfruitful or sterile fields into fruitful ones almost as by magic. A little package which can be carried in the pocket will do more work than several cartloads of fertilizers. The most surprising results have come from this discovery. The farmers are indebted for it largely to Dr. Geo. T. Moore, of Washington, who has refused to reap a private fortune from his discoveries, but has deeded the patent to the Department of Agriculture in trust for the American people. (Century Company: New York.)

— The October number of the *Popular Science Monthly* gives its space wholly to the Cambridge meeting of the British Association for the Advancement of Science, printing many of the chief papers and a general sketch of the session by President Pritchett of the M. I. T. (Science Press: New York.)

— *Scribner's* for October contains a critical estimate of Henry James by Elisabeth Luther Cary. Thomas F. Millard, reviewing the first part of the "Campaign in Manchuria," shows why Kuropatkin failed. Amos R. Wells and Arlo Bates write the poetry of the number. (Charles Scribner's Sons: New York.)

— The *World Today* has its usual instructive array of contents. President Faunce, writing on "College Athletics and College Morals," declares that something must be speedily done to check the fearful prevalence of prevarication now attaching to the contests by reason of the rule that bars all players who have received money for their playing. "The Churches and Divorce," "Our Neglected Trade with Asia," "Atrocities in the Congo State," "Management of a Presidential Campaign," "The German Officer," are some of the other topics. (World Today Company: Chicago.)

— *Leslie's Monthly Magazine* for October is on hand very promptly with a fine line of articles, including: "The Future of Japan," by Marquis Ito; "The Archbishop of Canterbury," by Curtis Brown; the "Military Dictator of Colorado;" "From Blacksmith to Boss," the story of Edward Butler, boss of St. Louis; "The Battle of Yalu River as I Saw It," by a Brigade Commander in the Japanese Army; "The Shark," by Frank T. Bullen; and many pleasing stories. The publishers claim, with some reason, that each number is better than the previous one, and that this is the best way to build up a staying circulation, rather than by special sensational features. (Frank Leslie Publishing Company: New York.)

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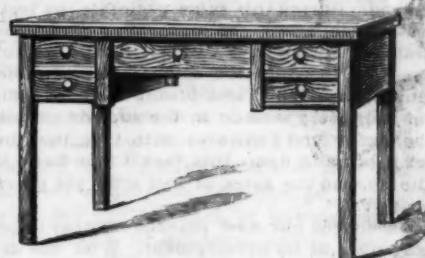
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A Jubilee at Westerly, R. I.

Grace Church, Westerly, celebrated, Sept. 11 to 18, a jubilee week. The occasion of this was the payment of a mortgage debt of \$4,000, and the improvement of the church and parsonage property to the value of \$8,000. Ever since 1882 this large debt had been carried, and for many years before a debt of \$2,000 had burdened the society. By the legacy of Mrs. Stephen Wilcox, of Westerly, the church received \$5,000, which paid off the mortgage debt and made a beginning for an improvement fund. With this beginning a movement was set on foot to secure the funds and make the repairs and improvements so greatly needed in both the church and parsonage. Marked success has crowned this movement, and the people have done well to hold a jubilee.

The church building has been repaired and painted, the vestries kalsomined, a hardwood floor laid in the auditorium, new matting for the aisles and carpet for the pulpit procured, and other improvements made. An additional furnace has been purchased, so that the people with warm hearts may have, even in the coldest weather, warm bodies also. As fine stone steps as any church could desire have been placed at the entrance. They are beautiful, not only because of their appearance, but because they are the imperishable embodiment of that love of the church which moved the granite companies of Westerly to give the material and the stone-cutters to fashion it into beautiful and serviceable form.

The parsonage has also shared with the church in the improvements made. A veranda, clothes closets for the bedrooms, a bathroom, a pantry, a dining-room, and a study are among the new features in the remodeled parsonage. Most of the rooms have been papered and the house painted. The entrance here, as at the church, is graced with stone steps. "What an improvement!" every one is saying. Will not all the ministers now look toward Westerly? The church is now about \$7,000 better off than it was two years ago.

The history of the church is full of interest. It was organized in 1847, and has been served by thirty-two pastors. Rev. Pardon T. Kenney was the first pastor. Among those who have served this church have been Dr. L. B. Bates, Rev. Frederick Upham, Rev. Dr. V. A. Cooper, and Rev. Dr. J. Benson Hamilton. When the Sunday school was organized there were present at its first session only five scholars. Such was the growth of the school that in a few months it numbered 95. The school is now in a prosperous condition, and has an enrollment of about 200.

The site of the present church and parsonage was purchased during the pastorate of Rev. G. A. Morse, who served the church in 1867-'68. The lot, which is admirably located, was purchased for \$1,500. Fifteen men agreed to each pay in one year \$100. One of them, being dependent on his wages, found himself at the end of the year unable to pay the hundred dollars. He sold a watch which he valued highly, and paid his subscription. Thus, with sacrifice which he felt, he laid the foundation of the future prosperity of the church. This brother is still living in another place, and only ill health prevented his being present at the jubilee services.

It was during the pastorate of Rev. F. A. Crafts (1873-'75) that the cornerstone of the church edifice was laid by Bishop Gilbert Haven. During this same pastorate the vestry was made ready for occupancy and consecrated by Bishop I. W. Wiley. It was not until the year 1882 that the edifice was completed. On Sunday, Jan. 8, 1882, Bishop Peck preached the dedicatory sermon in the auditorium from the text: "And I say also unto thee, that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it."

The church has now reached another important stage of its development. With the debt paid and the improvements made in the property, the people were ready for a jubilee week. Rev. John Krantz, D. D., of New York, preached the first Sunday morning on "Loving the Church." In the evening of the same day the pastor, Rev. T. J. Everett, read a history of the local society. After both the morning and evening discourse, Dr. Krantz asked for a liberal offering, and \$600 in good pledges were secured. This amount, with what has since been secured, provides for all expense that has

been contracted in making recent improvements.

Wednesday evening, Sept. 14, the Ideal Orchestra of Westerly, assisted by some of the best local talent, gave a jubilee concert, every number of which was excellent. The large audience was delighted.

On Thursday evening a fraternal service was held, at which Rev. Walter Ela presided, and addresses were delivered by Rev. F. H. Decker, pastor of the Congregational Church, Rev. W. L. Swan, pastor of the First Baptist Church, and Rev. William Williams, rector of the Protestant Episcopal Church. Greetings were also received from the other local pastors who could not be present.

Interest ran high on Friday evening at the banquet and reception to former pastors. Many of the people came to the parsonage to greet the former pastors and to be shown over the remodeled house. The expressions of pleasure and commendation were frequent, as the greatly improved condition of the parsonage was viewed. At 7 o'clock the people, with the invited guests, were seated at the banquet tables in the vestries. The ladies had made ample provision for the refreshment of the body. After the company had partaken, letters were read from Revs. F. C. Baker, W. J. Smith and F. L. Hayward, former pastors of the church, who could not be present. Then the pastor announced that there was to be a fire in the church, but he did not wish any one to put it out. He called forward the trustees, and in their presence Mr. Edwin Scofield, the oldest member of the church, and Rev. Dr. V. A. Cooper, the oldest pastor present, proceeded to cremate the mortgage. The match was applied, and as the flames consumed the instrument of the people's bondage, the whole audience rose and sang, "Praise God from whom all blessings flow," with enthusiasm. After this, felicitous addresses were delivered by the following former pastors: Rev. J. E. Hawkins, 1888-'90; Rev. Samuel Beal, 1857; Rev. Walter Ela, 1884-'86; and Rev. Dr. V. A. Cooper, 1864-'65. Rev. J. G. Dutton, pastor of the Broad St. Christian Church, spoke a few words for the pastors and churches of Westerly, and Rev. J. N. Patterson, of Mystic, and Rev. F. A. Whittlesey, of Old Mystic, also made brief remarks. During the evening most excellent music was rendered by members of Grace Church choir, under the direction of Mr. Benjamin Dower, the chorister. Few occasions in the history of the church have equaled in interest and pleasure this banquet.

Sunday, Sept. 18, was the last day of the feast. In the morning President William E. Huntington, of Boston University, preached a most excellent sermon, to the delight of the large congregation. In the evening Rev. J. F. Cooper, pastor of Trinity Union Church, Providence, was the preacher. The sermon was a most inspiring one, and fittingly closed the week of jubilee.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Brockton and Vicinity

The September meeting of the Methodist ministers of Brockton and vicinity was held in Central Church, Monday, Sept. 12. Vacation experiences were made the order of the day. They varied all the way from attending the Christian Science service in the "Mother Church" to a personal investigation of the workings of Bishop

Potter's saloon. Laymen's Night is to be observed—for the third year—Nov. 9. Bishop McDowell is to be the speaker. Touching reference was made to the death of Mrs. Eunice Thomas, wife of Rev. J. S. Thomas, and Rev. P. M. Vinton was instructed to forward an expression of sympathy to Mr. Thomas.

Middleboro.—This is a live church. There were conversions during the pastor's vacation, and several since. Five young men were received on probation at the last communion. Rev. O. E. Johnson is the evangelistic pastor.

Whitman.—The pastor enjoyed a vacation extending over several weeks at his summer home in Hyannis. He says that "it is the best location on the Cape." Whitman is working away on the payment of its embarrassing debt, and some day will surprise everybody outside the inner circle by announcing that it is paid. Rev. H. W. Brown is on his fourth prosperous year.

South Braintree.—By an arrangement for union services with the Baptist Church, the pastor had a month's vacation. He supplied the pulpit in Burlington, Vt., one Sunday, taking in Lake George, Saratoga, etc., by the way. Rev. A. K. Legg is pastor.

East Weymouth.—Rev. Wm. H. Butler found a newly painted church and a new red birch in-laid floor on the vestry awaiting him on his return. He made his vacation store his facile mind with interesting lessons for Sunday evening addresses.

Bryantville.—The Plymouth District Sunday-school Association met with this church in July. The church and community suffer from the Sabbath desecration curse of a "Park." Measures have been taken to enforce the law. Rev. O. S. Smith, the pastor, does not shrink from doing his duty.

Holbrook.—Rev. E. W. Burch was present—walking on crutches—the first time since his narrow escape from death by a railroad accident last May. He was enabled to take a carriage trip to the White Mountains, and while the formation of a new heel is a slow process, he hopes that time will prove nature equal to the task. The secular press has since announced his "resignation" of the Holbrook Church.

Stoughton.—The pastor, Rev. E. McP. Ames, enjoyed the customary vacation. The chorister, Mr. George Richmond, and his daughter, Miss Louette, superintendent of the primary department of the Sunday school, spent the summer in Europe. During their absence the primary and kindergarten room was renovated in a most appropriate manner, and a surprise welcome home reception was tendered in the newly decorated room. Mr. Richmond and daughter gave a very interesting account of their trip. The Sunday school is in a very prosperous condition, and has recently purchased 60 new singing books. The Ladies' Aid held an old-fashioned harvest supper, Sept. 22, and cleared about \$25. The Bible study class will be reorganized this week.

Bridgewater.—Rev. L. B. Coddington enjoyed a much-needed vacation. The work at Bridgewater is taking on tone. The newly organized men's club is in a prosperous condition.

North Easton.—Rev. P. M. Vinton had a delightful vacation in Provincetown. There is a good religious interest in North Easton.

East Bridgewater.—Rev. C. H. Ewer, the youthful pastor (in spirit, if not in years), marched in the G. A. R. parade, not with as little fatigue as in the days when he marched in the campaign that saw as hard service as any

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in the war; but he did it! He took a vacation afterward, visiting New York city and studying sociological problems first-hand.

Brockton, Central Church.—The pastor took his vacation early so as to be on hand during the tent meetings held under the auspices of the Y. M. C. A., with Herbert Booth, the noted Salvation Army leader, as evangelist. The meetings produced a deep religious feeling, which will be felt in all the churches during the winter. The Providence District Epworth League annual convention will be held here, Oct. 26.

Brockton, Pearl Street.—Much-needed repairs are under way. A steel ceiling, new decorations, etc., will ornament the inside. The outside will receive a coat of paint. The pastor, Rev. G. E. Mossman, a native of Iowa, is enjoying a visit from his father.

Brockton, South St.—The church building was renovated during the summer at a cost of \$1,000, all of which is secured in cash and reliable pledges. The people rejoice in a clean, beautiful place of worship. Presiding Elder Coultas preached the morning sermon on re-opening Sunday, July 24, and Prof. Buell the evening. At the evening service the South Congregational Church, through their pastor, expressed a wish that the service might be a union one, permitting them to join with their Methodist brethren in worship and to listen to Dr. Buell. The next Sunday, also, the Congregationalists joined in union services all day.

[Continued on page 1272]

NOTE.—The following article has been widely published and is one of the most remarkable illustrations of the value of careful marshaling and analysis of facts in presenting a subject to the public.

LEVELERS

The Mission of Whiskey, Tobacco and Coffee

The Creator made all things, we believe. If so, He must have made these.

We know what He made food and water for, and air and sunshine, but why Whiskey, Tobacco and Coffee?

They are here sure enough and each performing its work.

There must be some great plan behind it all; the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony.

There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy.

One can slip into the habit of either whiskey, tobacco or coffee easy enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial, but the fearful argument against them is that seldom ever does one find a steady user of either whiskey, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race.

It is a matter of daily history testified to by literally millions of people, that Whiskey, Tobacco and Coffee are smiling, promising, beguiling friends on the start, but always false as hell itself in the end. Once they get firm hold enough to show their strength, they insist upon governing and drive the victim steadily towards ill health in some form; if permitted to continue to rule, they will not let up until physical and mental ruin sets in.

A man under that spell (and "under the spell" is correct) of any one of these drugs, frequently assures himself and his friends, "Why, I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave

when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped, and began his slavery all over again.

The slave (Coffee slave as well as Tobacco and Whiskey) daily reviews his condition, sees perfectly plain the steady encroachments of disease, how the nerves get weaker day by day, and demand the drug that seems to smile and offer relief for a few minutes and then leave the diseased condition plainer to view than ever, and growing worse. Many times the Coffee slave realizes that he is between two fires. He feels bad if he leaves off, and a little worse if he drinks and allows the effect to wear off.

So it goes on from day to day. Every night the struggling victim promises himself that he will break the habit, and next day, when he feels a little bad (as he is quite sure to), breaks, not the habit, but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of people driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whiskey, for the two first are more widely used, and more hidden and insidious in the effect on nerves, heart and other vital organs, and are thus unsuspected until much of the dangerous work is done.

Now, Reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of Nature's God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the Physical and Spiritual world. The ponderous tread of evolutionary development is fixed by the Infinite, and will not be quickened out of natural law by any of man's methods.

Therefore we see many illustrations showing how Nature checks too rapid advance. Illinois raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years and brings on a "bad year."

Here we see the leveling influence at work.

A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lazy. Perhaps it is whiskey, tobacco, coffee, women, gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, over-eating and drinking, licentiousness, waste and extravagance, indulgences of all kinds, then comes the wreck. Sure, Sure, Sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness (in childhood), gradual growth of strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation, self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman and they bag the majority.

Only now and then can a man stand out against these "levelers" and hold his

fortune, fame and health to the end.

So the Creator has use for Whiskey, Tobacco and Coffee to level down the successful ones and those who show signs of being successful, and keep them back in the race, so that the great "field" (the masses) may not be left too far behind.

And yet we must admit that same all-wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clean-cut steady mind and say unto himself, "I decline to exchange my birth-right for a mess of pottage."

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whiskey, tobacco or coffee—life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a 'fool trader' when he trades strength, health, money, and the good things that come with power, for the half-asleep condition of the 'drugger' with the certainty of sickness and disease ahead."

It is a matter each individual must decide for himself. He can be a leader and semi-god if he will, or he can go along through life a drugged clown, a cheap "hewer of wood or carrier of water."

Certain it is that while the Great Father of us all does not seem to "mind" if some of His children are foolish and stupid, He seems to select others (perhaps those He intends for some special work) and allows them to be threshed and castigated most fearfully by these "levelers."

If a man tries flirting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint or a good solid blow will follow.

When a man tries to live upright, clean, thrifty, sober, and undrugged, manifesting as near as he knows what the Creator intends he should, happiness, health and peace seem to come to him. Does it pay?

This article was written to set people thinking, to rouse the "God within," for every highly-organized man and woman has times when they feel a something calling from within for them to press to the front and "be about the Father's business;" don't mistake it; the spark of the Infinite is there and it pays in every way, health, happiness, peace, and even worldly prosperity, to break off the habits and strip clean for the work cut out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit and be assured of a return to health and all of the good things that brings, provided the abuse has not gone too far, and even then the cases where the body has been rebuilt on a basis of strength and health run into the thousands.

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C. W. POST.

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The Conferences

Continued from page 1271

The morning sermon was by Rev. Albert F. Pierce, D. D., pastor of South Congregational Church. Later in the summer the South Street Church united for Sabbath worship with the South Church. Rev. S. E. Ellis, the pastor, was granted a month's vacation. A series of laymen's meetings has been inaugurated, that promise much help to the church.

Rockland.—A summer revival has been in progress for nearly three months. Evangelist E. W. Kenyon came to Hatherly Church to hold a series of meetings. During the first three weeks 25 expressed a desire to lead a Christian life. The services were transferred to Central Church for two weeks, and from that developed into union services for the entire town, held in the Baptist and Congregational Churches. The community was deeply moved. Whole families were converted. The seven weeks in Rockland were followed by a two weeks' campaign in the Congregational Church at North Abington, with like blessed results. The pastor, Rev. O. H. Green, rejoices in the new life that has come into the churches.

Scituate.—Rev. Ross Adair, the resident student-pastor, is faithful in every good work. Good congregations attend the preaching services. There have been additions to the membership. The Old Colony Circuit of the Epworth League were entertained by the Scituate chapter, Sept. 12. Rev. S. E. Ellis delivered the address.

L. S.

Providence District

Central Falls.—Plans for the enlargement of Sunday-school facilities are in progress, but to what extent the committee in charge will advise the trustees to go, is not decided. Rev. J. H. Buckey is holding in abeyance his fall plans until decision is reached. Mr. Buckey is having a delightful pastorate here. On his recent return from the West he found that all the interests of the church had been well cared for by Rev. William Partridge, local preacher here. A reception was tendered Mr. and Mrs. Buckey on the night after their return. A fine program was rendered, and words of welcome were spoken by F. H. Washburn (treasurer) and Wm. A. Haskins (superintendent). Mrs. Buckey received a bouquet, and refreshments were served. The average attendance of the Sunday-school is 176. Over 300 new books have been added to the library; 125 song books have been purchased; and 125 Bibles take the place of the lesson quarterly in all except the primary. A new library case has been built at a cost of \$100. Many improvements have been made in the furnishings of the parsonage.

East Greenwich Academy.—Dr. Schuh, vice-principal, has resigned and gone West with a view to seeking a position in college work.

Bristol.—Rev. W. Lenoir Hood, pastor, is to go West for the month of October, visiting his parents and finally the St. Louis Fair. The church debt is about covered through the faithful and successful labors of Mr. Hood. The total indebtedness was \$4,000. A sub-district Epworth League convention here in September was highly profitable to the many delegates. Miss Luther was the efficient committee.

KARL.

New Bedford District

Martín.—We regret to learn of the continued ill-health of the pastor, Rev. W. G. Smith. After a two months' vacation, he is unable to take up his church work, and George L. Mickelson has been engaged to conduct the services. Mr. Smith is passing a few weeks at the Vineyard. An accident which might have proved very serious recently occurred in this church. A lighted chandelier containing six lamps fell, the fuel oil having just stepped from under neat, smashing the lamps; but fortunately the fall extinguished the same, and no serious damage was done. This item should lead to an examination of the chandeliers in other churches.

Cataumet.—Universal regret on the part of the church and community is expressed on the departure of the pastor, Rev. J. T. Dooking, Ph. D., to assume the presidency of Cookman Institute, Fla. For four and one half years he has done faithful work among this people and has won to himself a host of friends. His relation with his brethren has been very cordial and pleasant. His services for years as secretary of the District Ministerial Association

have been appreciated and his presence will be greatly missed. The good will of all will go with him to his new field of labor in the Southland.

Yarmouth Camp Meeting Association.—The board of directors of the Yarmouth Camp-meeting Association held its annual fall meeting in the church at Middleboro, Sept. 21. The report of the treasurer was most encouraging, showing a better financial condition than has existed for many years. In view of the facts that there were more people in attendance upon the camp-meeting this year than usual, and that the services were of the greatest spiritual benefit to those who attended, the directors are greatly encouraged in their plans for another year.

MELIOR.

Norwich District

Stafford Springs.—On Sept. 11, 20 persons were received to full membership, of whom seven were heads of families and among the most influential people in the community. One united, also, by certificate. Dr. Isaac L. Wood, of Wesleyan University, recently spent a Sunday here, preaching two excellent sermons, and representing the work of the college. During the summer the Ladies' Aid Society have renovated the church parlors, newly papering, painting, and carpeting. Pastor and people are much gratified at the return of Mr. William Lee, one of the most useful and highly esteemed members, whose business for a few years has necessitated his absence, but has now taken the superintendency of one of the local factories. The pastor, Rev. C. S. Davis, is happy in his work and deservedly popular with this appreciative people.

Warehouse Point.—Rev. W. H. Dunnack baptized 4 and received 8 into full membership at the September communion. A men's social club has been organized with twenty members, and others are joining. The object is to encourage greater cordiality and truer brotherly feeling, and to discuss questions of vital interest to men. A Ladies' Aid Society has also been organized, with Miss G. D. Parker as president. The services are well attended, both Sunday and week day. The benevolent collections have all been taken, except that for missions, and every interest of the church is prospering.

South Manchester.—Rev. S. C. Swallow, D. D., the prohibition candidate for President, spent Sunday, Sept. 13, here. He preached at the Methodist Church in the morning, to the great delight and profit of the people, and addressed a mass meeting at the Armory in the afternoon. The pastor, Rev. W. F. Davis, is planning for extensive repairs and improvements in the audience-room. He is supported by the people in the undertaking, and they are wisely securing the money needed (\$1,500) before beginning the work.

Vernon.—The church has received two coats of paint. A new Glenwood furnace has been put into the parsonage, and much needed improvements made in the drainage of the premises. Plans are on foot to wipe out the remaining debt of \$250 on the parsonage before the next Conference; and with Rev. J. Tregaskis back of the plans, there is no such word as failure, especially when he is backed up by the enthusiastic co-operation of the Ladies' Aid Society, under its efficient president, Mrs. Geo. W. Phelps. The Epworth League has given \$52 towards the pastor's salary, which is paid up to date. Presiding Elder Bartholomew is assisting the pastor in evangelistic services. The pastor was the guest of honor at the annual meeting of the board of managers of the Tolland County Temporary Home for Children, recently erected at a cost of \$15,000.

Preachers' Meeting.—A well-attended and very enjoyable session of the Neighborhood Preachers' Meeting was held at the South Manchester parsonage, on Monday, Sept. 28. Ministers and wives to the number of twenty-five were present as guests of Rev. W. F. Davis and wife, and nothing was lacking to add to the pleasure of the occasion. The literary program consisted of a review of "The Boy Problem," presented by "Scriptum." A bountiful dinner was served, and the usual delightful fellowship was enjoyed and appreciated. The next meeting is to be with Rev. and Mrs. W. T. Carter, of East Glastonbury, Nov. 14.

East Hartford.—Rev. John Oldham and his people are making plans for the coming of the

District Preachers' Meeting, which convenes here, Oct. 24-25. Rev. Dr. Henderson, of New York, will speak on Monday afternoon in explanation of the evangelistic plans adopted by the New York East Conference. It is, therefore, greatly desired that there may be a large attendance of the preachers at the first session.

SCRIPTUM.

MAINE CONFERENCE

Deaconess Home.—The first week in August a company of aged poor and strangers were given an outing to Old Orchard. The generosity of a friend enabled us to give a shore dinner and to pay all the expenses of the trip. A visit to the camp-meeting in the afternoon fittingly filled out this day of pleasure, which will long be remembered by those who have so little of real happiness in their lives.

The superintendent spent a few days at the Empire Grove camp-meeting at Poland, where he was given the opportunity of presenting the work and a good collection. The thought of a permanent Deaconess Home met with much favor. We have about \$400 in sight, and are waiting to hear from several large givers and a great many with smaller sums. We should be glad of bequests on the annuity plan.

Two new workers are expected soon—a visiting and a nurse deaconess. Work in the Conference will begin with Rev. F. K. Beem at Falmouth, where the deaconess is looked for the month of October.

A most providential opening has enabled us to start a mission for the Italians in Portland. Rev. S. Musso, of Boston, held ten days' meetings at the Bethel on Fore St., which resulted in 26 asking for a Christian service. The superintendent of the Deaconess Home was asked to take charge of this work, and gladly did so. As a beginning a Sunday-school was started for Sunday afternoons, which is well attended. The free use of the Bethel Church, with Italian and English Bibles and Gospel Hymns, is placed at our disposal. A good corps of teachers assist us in teaching Bible lessons in both Italian and English. Surely God intends to make this grand opportunity a blessing to the two thousand Italians and sixty families of Portland. Industrial work will be added as soon as possible.

The informal farewell reception for Miss Erminie Wilbur and Miss Edith Rankin at the Deaconess Home on Tuesday, Sept. 15, was largely attended, and was a most enjoyable occasion. The reception was a joint affair of the Home, the Chestnut St. Church, of which Miss Wilbur is a member, and the People's Church, of South Portland, of which Miss Rankin is a member. These churches were well represented, and showed their appreciation of the good work into which these young women are just entering. They left for the Washington Training School in time for the opening, Oct. 1. Miss Robinson returns, also, for her second and finishing year. Our best wishes go with these young women.

Canned fruit, jelly, and supplies of all kinds are needed for the stock and the use of the Home. H. L. Benson, Acting Superintendent.

Lewiston District

Norway.—A large delegation from this church attended the camp-meeting. They are having a perennial revival. Large congregations attend upon the ministry of the Word. Rev. C. A. Brooks has no difficulty in solving the problem of the Sunday evening service. More are present on Sunday evenings than attend the other three Protestant churches together. Finances are well up, and all is moving splendidly.

Lewiston.—All the evangelical churches are holding cottage meetings and union meetings, preparatory to a movement all along the line in October, when a noted evangelist will be employed. Pastors Lewis and James have important places on the committees.

Berlin, N. H.—Rev. J. A. Wood was transferred from the East Maine Conference to take up the work when Rev. C. C. Wallden removed to Vermont. All the conditions seem to point to the fact that he is a fine fit. The missionary appropriation was cut down one half, and yet the officials declared that the pastor should not be the sufferer. This was a noble act of noble men. This city is still in the rough and in the making. Business is simply booming. Very

AS A BEACON LIGHT!

Vitæ-Ore points the way for storm tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease toward the rocks and shoals of Chronic Invalidism, Port your Helm ere it be too late; take heed to the message of Hope and Safety which it flashes to you; stop drifting about in a helpless, undecided manner, first on one course and then on another, but begin the proper treatment immediately, and reach the goal you are seeking by the route so many have traveled with success. Every person who has used Vitæ-Ore is willing to act as a pilot for you; each knows the way from having followed it; attend their advice, follow the light and be cured as they have. It will not fail you.



YOU ARE TO BE THE JUDGE

SENT ON THIRTY DAYS' TRIAL

READ THIS SPECIAL OFFER

WE WILL SEND to every worthy sick and ailing person who writes us, mentioning ZION'S HERALD, a full-sized \$1.00 package of VITÆ-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that his use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results before you need pay us one cent, and you need not pay us the one cent unless you do see the results. You are to be the judge! We know that when this month's treatment of VITÆ-ORE has either cured you or put you on the road to a cure, you will be more than willing to pay. We know Vitæ Ore, and are willing to take the risk.

WHAT VITÆ-ORE IS: Vitæ Ore is a natural, hard substance — mineral — Ore — mined from the ground like gold and silver in the neighborhood of a once powerful but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains free iron, free sulphur, and free magnesium, three properties which are most essential for the retention of health in the human system; and one package — one ounce — of the Ore, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drunk fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing such diseases as

Rheumatism
Bright's Disease
Blood Poisoning
Heart Trouble
Dropsy
Catarrh and
Throat Affections
Liver, Kidney and

Bladder Ailments
Stomach and
Female Disorders
La Grippe
Malarial Fever
Nervous Prostration
and
General Debility

as thousands testify, and as no one, answering this writing for a package, will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctors' prescriptions which it is possible to procure.

Vitæ Ore will do the same for you as it has for hundreds of readers of ZION'S HERALD if you will give it a trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it would hesitate to try Vitæ Ore on this liberal offer? One package is usually enough to cure ordinary cases, but two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to day for a package at our risk and expense, giving age and ailments, and mention ZION'S HERALD, so we may know that you are entitled to this liberal offer.

PAIN WAS UNBEARABLE

So Writes Vincent J. Harrington, of Egmont Bay, P. E. I., One of the Thousands in Canada whom Vitæ Ore has Cured of

SERIOUS KIDNEY TROUBLES

THOUSANDS of people have pain in the back, and wonder why; it's there, but they don't know what causes it, and rub the back with liniments and apply porous plasters, but it's still there and keeps there until the sufferer awakes to the fact that the trouble is in the Kidneys, and uses the right medicine for such trouble, as did Mr. Harrington. The doctors have many ways of telling if the patient's kidneys are working right and normally; they can prove by analysis, by examination of sediment, whether or not there is any irregularity. It does not need this, however, to tell to a sufferer that the fault's in the kidneys. The dull, aching pain in the small of the back, the sharp, terrible sensation when arising from a stooping posture, the heavy, dragged-down feeling when standing long in one position, are all signs that read plainly and point surely to trouble in these organs — a trouble that must be treated promptly and effectively. That Vitæ Ore provides such a treatment, the following letter from Mr. Vincent J. Harrington, of Egmont Bay, P. E. I., will demonstrate beyond the shadow of doubt or any possible denial.

READ WHAT HE SAYS

EGMONT BAY, P. E. I.



Words fail me to tell how I have suffered and what Vitæ Ore has done for me. It has cured me of Kidney Trouble after being a sufferer for several years. My back and kidneys were so sore that if I were to work five minutes in a stooping posture, it would take me three minutes to straighten up again, and the pain was almost unbearable. I am now as strong in the back and vigorous and full of vim as I was at 16 years, and I give thanks to

Vitæ Ore for the great change.

VINCENT J. HARRINGTON.

If your Kidneys are causing you any uneasiness, if you fear trouble in these organs, or in any organ or part of the body, DO NOT DELAY, but begin the treatment immediately with this natural curing and healing Ore. It is NATURE'S SPECIFIC for all irregularities of the vital organs, for every trouble in the physical forces, a specific which works in a rational, prompt and efficient manner that no other medicine or combination of medicines can duplicate.

Send for a Package on 30 Days' Trial

YOUR DOCTOR may tell you that your case is incurable, that medical science is unable to help you, that all you can expect is temporary or slight relief. Well, let him think so. He is entitled to his opinion. You need not think so unless you wish to. Many people whose testimonies appear in the books and pamphlets of the THEO. NOEL COMPANY were told that their cases were hopeless, helpless, impossible, incurable, past all recovery, yet read their testimonies. Many were told that they had but a few short years — some but months — to live, yet read their testimonies. There are more things in heaven and earth than are dreamed of in the doctor's philosophy, and Vitæ Ore is one of them.

NOT A PENNY UNLESS BENEFITED.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pain, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

THEO. NOEL CO., Zion's Dept., Vitæ-Ore Bldg., CHICAGO

large paper mills are in process of construction. The population is overwhelmingly Roman Catholic. Our church is heavily in debt. The cost of living is high. But the city is growing in the direction of our church. We have a good property. Electric lights have been put in the parsonage, and paint and paper make it very attractive and homelike. Mrs. Weed and the children have been spending a large part of the summer with friends in eastern Maine.

Scandinavian Mission.—Rev. A. M. Hansen has been another bachelor-pastor during the summer. It is not often that a Methodist minister finds it cheaper to send his family abroad than to keep them at home. But because of his agency for a steamboat line, and the cost of living in Berlin, this pastor found it economical to send his wife and child to Norway. It has been eleven years since Mrs. Hansen has visited the home-land before. Things are moving finely. More money is needed. If these lines are read by any who made pledges for this work at Conference time, will they please forward to the pastor at their earliest convenience? And if any who are remodeling have some decent pews that they would be glad to donate, here is a deserving people.

Gorham, N. H.—Rev. E. W. Kennison has had much sickness in the family, and has had heavy drafts upon his exchequer. But his faith is strong and his spirits buoyant. Mrs. Kennison gains strength very slowly. There has been an excellent attendance of summer visitors upon the church services. The courage and pluck of this people are proverbial. The interior of the church has been painted. A fine piano, as good as new, has been purchased at a great bargain. Finances are well up. To Sept. 12, 220 calls had been made.

Bethel.—At our visit on Sept. 18 the pastor, Rev. F. C. Potter, was at his old home on account of the severe illness of his father. The reports were very encouraging. Finances are up to date. Quite extended repairs upon the parsonage are in progress. No official who has died on the district do we miss more than the late manly, genial and generous Calvin Bisbee, Esq. The home of Horace Andrews, Esq.—the son of a Methodist minister—is a restful retreat for a weary elder.

Bolster's Mills and South Harrison.—Sunday, Sept. 18, was an ideal day to be in the country. Three sermons, a social service, the sacrament of the Supper, and a twelve mile ride, made a busy and enjoyable day. Rev. D. A. Tuttle is a local preacher, and a farmer, of Buckfield. He drives more than thirty miles each Saturday, and the same distance on Monday. We heard nothing but good of his acceptable service. Congregations are good, social meetings excellent, and Sunday-schools prosperous. The estimate was generously advanced. A house in a sunny, and pleasant location, adjoining the church, at Bolster's Mills, has been purchased for a parsonage. Mr. Tuttle contemplates occupying it the coming winter. At South Harrison the chapel has been painted. This is one of the country churches that is walking up instead of running down. May their number increase!

Echoes of Camp-meeting.—Among those who preached, in addition to those previously named, were Revs. J. W. Smith and W. H. Gowell, and they preached well. Among those who were earnest and helpful and happy in service were Rev. J. E. Budden and wife. What elder or pastor can report such a ministerial force from any one charge as came from Norway? Budden, Brooks, Stone, Joscelyn, and McAllister! Mrs. W. R. Swan's thoughtful kindness to everybody was proverbial.

Our Ministerial Association will meet in Yarmouth, Oct. 31 to Nov. 2. Remember, the expenses are equalized. We think we had the best camp-meeting for six years. Let us plan and pray for the best Association. Write in good season to Rev. A. K. Bryant that you are coming.

Personal.—Miss Bessie Andrews, of Bethel, has a position as teacher within a stone's throw of her home.

We called recently on Mr. and Mrs. Chase, of Bryant's Pond. They are the parents of the late Prof. A. F. Chase, whose death is one of the deep mysteries that so constantly confront us. Mr. Chase is 85 years old, and is confined to his bed by a hopeless illness.

Stephen Rowe, Esq., of Bryant's Pond, has one of the largest and most fruitful gardens

that we have seen. He is 80, and did all the work himself.

Rev. A. H. Witham, of Denmark, is very poorly.

Zion's Herald.—I want to urge the pastors, with an emphasis that will swell 'out and prolong itself, to push ZION'S HERALD. A little time put in now in a tactful way may be of incalculable benefit to those who subscribe.

A. S. L.

Augusta District

East Livermore Camp meeting.—The 57th annual session of the East Livermore camp-meeting was held at Temple Grove, East Livermore, Me., Aug. 1-24. The entire season was a time of great spiritual blessing and helpfulness. Here is one of the most beautiful of Maine's splendid groves. Large trees, mostly deciduous, but with a sprinkling of hemlock and pine, give perfect shade, while the view of the entire grounds is hardly obstructed. The central figure of the grounds is the large new tabernacle, built last year, and this year made complete with new roof covering, side-curtains, and fixtures for acetylene gas lighting. The interior has also been painted in light colors and white, making it very attractive. The regular seating capacity is about one thousand, and may be largely increased by the use of extra seats. The indebtedness of the Association is very small, in spite of the many improvements, one of which is a new lodging-house for visiting preachers and others.

This year the meeting were held under the leadership of Rev. S. E. Leech, pastor of our church at Livermore Falls, ably assisted by Rev. L. H. Baker, D. D., of Delaware, Ohio, who conducted two services daily, consisting of Bible readings for the greater part. These readings were the great feature of the camp, for Dr. Baker has a very happy faculty of presenting biblical truth so that it not only instructs, but entertains as well. His work was wholly on the plane of full salvation, and aimed to edify and train Christians to be intelligent workers, rather than to reach the unsaved. Yet several sinners found Christ as their Saviour during the meetings. Nearly all the preachers of this part of Augusta District attended the meetings. Among those who preached were: Revs. C. O. Perry, F. McNeill, J. R. Clifford, W. F. Berry, S. E. Leech, E. Gerry, H. M. Ives (a Baptist brother), H. A. King, A. T. Craig, A. C. Cooke, J. A. Carey, R. N. Joscelyn, A. W. Pottle, C. Purinton and E. T. Adams. Other ministerial brethren present were Rev. Mr. Barrett, a Free Baptist preacher from Chesterville, Rev. Mr. Gould, also a Baptist preacher, Revs. M. K. Mabry, S. D. Brown, E. S. Cudworth, D. C. Abbott, and our veteran brother, "Father" W. H. Foster, who was taken sick and went home to Livermore Falls early in the week, passing to his heavenly home on the day the camp closed.

Miss Alice Brown, of Livermore Falls, presided at the organ, assisted by C. Guy Brown. A volunteer chorus led the congregation in

SEND FOR MY FREE EYE BOOK TODAY



I WILL CURE YOU OF BLINDNESS

NINETY-FIVE per cent. of the thousands of people I have treated and cured of blindness have been what is known as "chronic cases."

They sought my aid as a last resort after they had been butchered and blinded by the surgeon's knife, or a cure rendered almost impossible by acids and caustics.

I have cured thousands of people from every walk in life, from every country on the globe—people who had been afflicted with every form of blindness.

I HAVE cured my patients in their homes, using mild medicines that could not possibly injure, and which a child might safely apply.

I have cured them when they were entirely hopeless, because they had been given up as "incurable" by others.

I have devoted my life and money to the study and cure of eye diseases of every kind, and my treatment is absolutely and positively my own discovery, and is used by no other.

I cured these people easily, quickly and at little expense.

Dear Doctor Oneal—When I began your treatment for my eyes they had been granulated for several years. Now after using your treatment five weeks all these troubles are gone. My eyes feel comfortable and appear natural, and I can read every evening until bedtime without any trouble.

Very truly yours,

Toulon, Ill.

George W. Dewey.

Dear Doctor Oneal—For about thirteen years I have been troubled with Congested Optic Nerve and Iritis. I have taken three months' treatment and my sight is completely restored. Sincerely,

Elizabeth Ingraham.

Sullivan, Ohio.

OREN ONEAL, M. D., Suite 936, 52 Dearborn St., CHICAGO, U. S. A.

SEND for my book this very day.

Write now. I will carefully investigate your trouble and will give you my honest opinion, without charging you anything.

I will show you exactly what I have been able to do in cases identical with your own. If your case is curable I will tell you how I can cure you in your own home without inconvenience, annoyance and at the very least expense.

MY BOOK contains the results of my years of study. It tells how to properly care for your eyes and how to care for your body as well.

It illustrates, describes and gives valuable advice about various eye diseases.

Possibly my book and advice will be all that is necessary.

In any event, you have nothing to lose and much to gain by writing me. I will not charge you one penny for my advice.

Write them. They will tell you how they were cured.

Dear Doctor Oneal—For seven years I have been afflicted with Cataracts. I was so blind that I could not tell a man from a woman. Now I have just taken three months' treatment and can read and sew and see objects very plainly, and my eyes are sound and well.

Very truly yours, Mrs. Elizabeth Rositer.

Whitville, Ohio. **Dear Doctor Oneal**—I have suffered for years with Inflamed Eyes, Cataract and Film. I concluded to try your treatment which I did for two months. I am glad to say I feel no pain at all now and my eyes are well and strong. Sincerely,

Navasota, Texas. Mrs. Annie R. Foster.

vocal music, and F. O. Shipley's solos were much enjoyed. Children's meetings were held each day at 1 o'clock by Mrs. Maude Rich, of Livermore Falls, and were one of the best features of the camp. Another very pleasant feature was the beautiful floral decorations, under the care of Mrs. Frank Allen, of Mt. Vernon.

On the whole, the meeting was one of the most successful of recent years. A new enthusiasm seems to have entered into its management and constituency. For many extensive improvements are planned for the coming year. At a meeting of the Association, held Aug. 20, it was voted to hold next year's camp ten days — from Aug. 18 to 28 — and a committee, with Rev. S. E. Leech as chairman, was appointed to perfect the plans and engage leaders, workers, etc. Several people have engaged lots on which to build cottages, and the outlook is very encouraging. If any one thinks that the old-fashioned camp-meeting, with its plain gospel preaching, its conversions, its enthusiasm, its shouts of victory and songs of praise, is an institution of the past, let them visit "Temple Grove" next year, and they will find it a very present reality in this twentieth century. S. E. L.

EAST MAINE CONFERENCE

Bangor District

Carmel and Levant. — A visit to Levant, though interfered with to some extent by a political rally, was full of satisfaction and profit. Though Rev. T. S. Ross gives very little time to the work excepting Sunday, the people are enjoying his ministrations and are hopeful of good work.

Bangor, First Church. — A Sunday spent here in the absence of Rev. Dr. W. J. Yates, the pastor, who was called away by the critical illness of his son, found a good congregation in the morning and an especially excellent service in the evening. A faithful, loyal church sustains the work of the pastor. What a splendid opportunity is before a church which has such a large constituency among the young people!

Bangor, Grace Church. — The first quarterly conference found this church planning aggressive things. New seats of a modern sort are being put in the large vestry at a cost of about \$200. Plans were discussed for an evangelistic campaign. Nothing could be more desired than a revival that would carry into the kingdom a host of people now unsaved.

Old Town. — The work has been carried steadily forward this summer, though broken by the summer vacation, more in evidence than ever. The finances are carefully looked after, and all bills are paid. A series of evangelistic services will begin in October. The Baptist and Methodist societies will unite and be led by Evangelists Cozens and Noble. Careful preparations are being made for a thorough campaign.

Orono. — Rev. H. B. Haskell, at the elder's visit, had just returned from his vacation trip, having visited the Democratic National Convention at St. Louis and the World's Fair. Recently 3 have been baptized and 2 received on probation. The services of Mr. Haskell are highly appreciated, and it does not take a prophet to predict a pleasant and useful pastorate.

Brownville. — The quarterly visit to Brownville and Henderson was one of pleasure. A new bell has been put into the church at Henderson, \$30 expended on a Sunday-school library at Brownville, several additions made to the furniture of the parsonage, and the pastor's salary increased to \$800 and rent of parsonage. Two have been baptized. Rev. J. O. Rutter is putting in steady hard work and of the sort that is telling for the betterment of the church.

Bowerbank and Barnard. — This is an appointment that does not appear in the Minutes, and perhaps has never before been reported among the items of the HERALD. Rev. W. A. Meserve, now a supernumerary living on a farm at Atkinson, holds services at these points alternate Sundays. One point is twelve miles, and the other about nine miles, from his home. It was the elder's privilege recently to preach in the schoolhouse at Bowerbank. The congregation was not large, but took somebody from nearly every family in the town, and was an appreciative body of hearers.

Atkinson and Sebec. — A Sunday here in the

absence of Rev. J. W. Price was a full day, but passed with much pleasure. Atkinson has a union church where Methodists and Free Baptists mingle indiscriminately. Good listeners make better sermons than listeners of an indifferent sort. In the afternoon there was a six mile ride and another sermon — six miles home, and supper, then three miles, and evening sermon. The bed felt good! BRIGGS.

Bucksport District

Swan's Island. — We found Rev. W. T. Chapman keeping bachelor's hall, and tried to help a little in his home camp-meeting for two afternoons and three evenings. Business has been very poor at Swan's this year. Some interest was manifest in the meetings, and we left Rev. D. M. Angel and Rev. Benj. Gott to assist the pastor for a few days longer. Mr. Angel brought good news from West Tremont. We had offered to give \$10 to help raise the \$100 to \$150 necessary to secure \$150 from Church Extension so that we might dedicate. Mr. Angel reported over \$100 as secured, and lifted one more great load from our heart.

Eddington. — In spite of every effort, assisted by a horse, two boats, two electric lines, and one steam railway, we were obliged, for the first time since we came on the district, to disappoint a congregation (at Eddington). The storm did it. I am not going to write about it. I don't like to think about it. But the resourceful Boynton was on hand, and raked up an old lecture and gave it to the people. We think they were half glad that we did not come. They sent us pay to date, and reported all bills paid as usual.

Brewer. — Preaching service and a lengthy council here. A beautiful church is nearing completion, but finances are running a little heavily. Rev. E. H. Boynton has just had a very successful week in charge of the annual camp-meeting at North Anson, in the Maine Conference.

Surry and East Blue Hill. — Rev. J. D. McGraw is a tireless worker. He works the presiding elder hard, too. Here is a sample: Saturday night, preach and counsel; Sunday morning, carriage ride to Morgan's Bay for preaching; another ride to place for dinner; another ride to a schoolhouse to preach; another ride to East Blue Hill to preach, followed by the sacrament; another ride back to Surry for baptism by immersion; then supper, and finally the great preaching service of the day and reception of members. But then John does some other things that the presiding elder appreciates: He pays the elder to date, or in advance; he makes from 700 to 800 pastoral calls a year; he has new converts for the elder to baptize nearly every time he comes. The sum of \$12.50 has been spent on Sunday-school library this quarter; 5 have been received in full, and 6 on probation; 4 have been converted; all the work is well in hand. Insurance has been placed upon the chapel at East Blue Hill.

Ellsworth. — Rev. J. P. Simonton was absent attending a funeral, as usual, when we reached Ellsworth. His son, Dr. Frank Simonton, has married and settled in a cosy home since our last visit. His wife is a trained nurse, a very capable and refined Christian woman. They ought to "make things go." Dr. Frank is very busy and highly thought of in Ellsworth. We

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57 VARIETIES

Probably use some of them on your table, but we want you to know how they are made. We use only the choicest selected fruits and vegetables, granulated sugar for sweetening, wholesome vinegar for pickling, and pure spices of our own grinding for seasoning. Everything we make is

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In the brightest kitchens by the neatest work people in the world. The proof of this? Our doors are always open to visitors who come in thousands and go away wondering at the marvel of it all.

We have an interesting book that tells about the "Heinz Way." A postal card will bring it to you.

H. J. HEINZ CO., Pittsburgh, Pa.

were greatly delighted with property purchased by our church for a new edifice. There are three good lots. A parsonage stands on one, which is now rented for \$100 per year. The property is paid for. They have also the present parsonage, free from encumbrance, to sell, and Mr. Simon-ton is taking subscriptions for a new church, to be begun early another spring. They worship at present in a vacated Freewill Baptist church. The new sheriff of Hancock County, Mr. Bion Mayo, of Southwest Harbor, will soon move to Ellsworth. By the way, I wonder if the political bosses will not soon begin to take a hint that the people of Maine intend to have prohibition prohibit. Amen! So mote it be!

FRANK LESLIE.

NEW ENGLAND CONFERENCE

Boston District

Jamaica Plain, St. Andrew's—Rev. J. H. Thompson, has issued a circular letter of greeting to those who have returned from vacations, and a cheery call to service. The deaconess work was presented by Miss Morrison, Sept. 18, and an offering of \$22 made. In the evening Rev. W. N. Richardson preached a helpful sermon. Oct. 2, Bishop Mallalien cheered and helped by his presence and preaching.

Boston, Tremont St.—This church is very much alive, and doing good work in the religiously-declining South End. Rev. E. A. Blake, D. D., is pastor. Many students are attending the preaching services. Pastor and church workers are feeling especially fortunate in having secured Mr. W. B. Oliver, of the Boston Y. M. C. A., to teach a mission study class, which will meet each Sunday at 12:10. Mr. Oliver has devoted years to this branch of the work, and is considered a most competent teacher.

Cambridge District

Barre.—On Sept. 4, the pastor, Rev. F. H. Wheeler, baptized 10 persons (8 by immersion) and received 13 into full connection. These were young people, most of them being children of members of the church. The people learned that the twentieth anniversary of the marriage of the pastor and wife would occur on Sept. 1, and planned and gave a delightful reception in honor of the occasion at the home of Mr. and Mrs. Frank Rich. The "Stetson Home" Band, composed mostly of boys who

attend the Barre church regularly, added very much to the enjoyment. Other music, refreshments, and a forty-dollar purse of gold, made this pastor and wife very happy.

Townsend.—The pastor, Rev. William Hodge, son of the late Rev. Elias Hodge, was united in marriage with Miss Elizabeth Simmons, at the bride's home in Waltham, where both of these young people have had their home for a number of years. Miss Simmons has been one of the most popular young ladies in the city and in Immanuel Church, where she has engaged actively in church work. The pastor, Rev. J. W. Higgins, married them. At Townsend the people prepared a royal welcome and reception. The vestries were tastefully decorated. A handsome dinner-set was presented. A delightful literary and musical program was provided, and addresses were made by Revs. B. A. Willmott and L. A. Eaton, and Supt. T. T. Goodwin.

Hudson.—A successful rally day service brought a larger attendance to Sunday-school, Sept. 25, than has been present at any time for several years. Mr. Wesley R. Downer is the energetic superintendent who brings things to pass. New life has been put into the Home Department, and a large increase in numbers made. The Ladies' Aid Society had charge of an "Old Folks' Reception," which occurred Sept. 28, and was a most enjoyable occasion. A mission study class has been organized in the Epworth League, and will be in charge of Miss Clara Ela. The pastor, Rev. A. H. Herriock, writes with pleasure of two superannuated preachers who are in this church: "Dr. Ela is spending the evening of his life in this place, where he held his last pastorate, and is in better health than some time ago. Although he lives half-a-mile from church, he usually is present at Sunday morning service, walking both ways. I give glad testimony to Dr. Ela's helpfulness and the inspiration that comes from his sympathetic and thoughtful reception of the preaching. Mrs. Ela has been in poor health, and though improving is still confined to the house. Rev. O. F. Jenkins, formerly a member of the Vermont Conference, is resident in Hudson. Though nearly 88 years of age, he is in vigorous health and listens eagerly to utterances from the pulpit. He is frequently in the social service."

Winchendon.—This church has a Ladies' Aid Society of which any church might well be proud. The organization has been active for sixty-five years. Fourteen years ago these ladies assumed responsibility for the mortgage debt on the parsonage. They had already paid \$100. For fourteen years this has been their anxiety and care. On Thursday, Sept. 29, the struggle was finished, and the mortgage was burned, the last dollar being paid. The original mortgage was given for \$1,500. To this has been added interest, taxes, repairs, insurance, making the total \$3,200. During this same time this society has paid \$800 on the current expense account, thus earning for the church in fourteen years the sum of \$4,000. In spite of a big rainstorm, Sept. 29 was a red-letter day for these heroic workers and for the pastor, Rev. Seth C. Cary. Some interesting facts were brought out at the service. The first Methodist sermon was preached by that wandering apostle, Rev. Lorenzo Dow, in October, 1796, a few days after his 10th birth anniversary. A society was formed in 1800. The church erected in 1807 was the first Methodist Episcopal church edifice in Worcester County. The cost of erection was more than that of all the other churches of Winchendon previous to 1850. This church had the first stove of any church in town, and the first cast-iron stove ever brought into Winchendon.

Lynn District

Ballardvale.—The Merrimac Valley Circuit Epworth League, including the Leagues of South Lawrence, North Andover, Bradford and Ballardvale, met with this church, Sept. 19. Seventy were present. The neighboring Christian Endeavor Society attended by special invitation. Rev. John W. Ward, of Stoneham, gave an earnest, strong and helpful address on "Character Building." N'IMPORTE.

Springfield District

Springfield, St. James.—St. James has the knack of doing things at the right time. Last Friday evening the services of the choir were pleasantly recognized through the agency of a

bountiful banquet served by the church under the supervision of Mrs. Lewis Pike and Mrs. J. E. Oatman, assisted by Mr. and Mrs. Charles Adams. Besides the members of the choir, representatives of the official board, Epworth League, Sunday-school and music committee of the church were present. The after dinner speaking was excellent. Rev. W. E. Vandermark acting as toastmaster. Three choirs are now serving the church—the regular choir, assisted by the boys' and girls' choruses. Yesterday there was no Methodist Church in this section; today we have the strong and energetic St. James.

Williamsburg.—Here is a valiant body of Methodists fighting against heavy odds. The Mill River disaster of years ago was almost fatal to this church. When the business of a town is destroyed by calamity, the church suffers. Had Williamsburg been erased from our appointments, no one could have justly blamed the people. They are deserving of the greatest praise in that they have kept the church intact. Steady work counts even amid discouragements. Probationers are joining the church, and the Sunday-school is increasing. Last year the roof of the church was covered with metal, and this year interior decorations have encour-

A NOTRE DAME LADY

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue, it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it; that is all I ask. If you are interested, write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 193, Notre Dame, Ind.

If your lamp-chimneys break, say MACBETH to your grocer—loud!

He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

BLMYER B. CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 35,000 BELL CHURCH, SCHOOL & OTHER. **MENEELY & CO.** PUREST BELL-METAL. WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.



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is constructed strictly on merit, and is equal if not superior to any \$3.00 pen on the market to-day. It is richly chased, writes fluently and is guaranteed not to leak.

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is a small sum to invest in a high grade Fountain Pen which with ordinary care will last a lifetime.

OUR GUARANTEE:

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upon receipt of \$1.00 to any address in the United States and Canada. If upon examination you are not entirely satisfied or you do not think the pen is worth \$3.00, return it to us and we will cheerfully refund the money.

ORDER TO-DAY

and name the paper you saw this advertisement in.

THE SELDEN PEN MFG. CO.

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NEW YORK.



aged the people. The building has been painted, \$100 has been spent on improvements, and the cottage at Laurel Park has been shingled. Rev. and Mrs. H. F. Forrest are doing most excellent work. We are thankful to Vermont for giving us this wide-awake minister and wife.

Westfield.—Mrs. Octavia Cadwell, widow of Rev. John Cadwell, who died in 1876, passed away last week. She was more than ninety years of age. An obituary will follow this announcement. Success attends all efforts of the Ladies' Parsonage Society. A 15 cent supper brought out the town, and the treasury was increased about \$75. Is there a place in New England which can show better results from a regular social and supper? The chicken-pie supper is only a month away. The parlors and hallways of the parsonage have been elegantly repapered and painted. The church is holding its fourth week of revival services. Good attendance, increased interest, pastor and people doing the work. A weekly meeting of the teachers of the Sunday-school was established last Thursday evening. The night was very stormy, yet the number attending was large. New enthusiasm, new life. C. E. DAVIS.

A Bargain in Travel

Regular rate, Boston to Albany	\$4.50
Down the Hudson to New York	1.50
Fall River Line to Boston	4.00
	\$10.00

The above round trip for \$5. Thursday, Oct. 13, on the Boston & Albany R. R. Stop-over in New York to Oct. 25 for \$2 extra. From stations west of Boston, Oct. 12. For descriptive leaflet, address A. S. HANSON, Gen. Pass. Agent, Boston.

GENERAL MISSIONARY COMMITTEE MEETING

BY request of the committee appointed by the Missionary Society, the Boston Preachers' Meeting and the Social Union have made committees to co-operate in the care of the meeting of the General Missionary Committee, which is to be held in Boston in November.

The joint committee held its first session last Thursday morning. Bishop Mallalieu is chairman, and Rev. Dr. A. P. Sharp was chosen secretary. Bromfield Street Church was selected as the place for holding the meeting. The date is Nov. 9-15. A large missionary exhibit will occupy the vestry. It was recommended to all the churches that Sunday, Nov. 13, be recognized as Missionary Day. Bishops and other speakers will be assigned to the churches about Greater Boston for the Friday evening and the Sunday services. It was decided that these assignments be for missionary addresses or missionary sermons, and for nothing else.

Request was also made of all Epworth Leagues and Sunday schools to observe the Sunday with missionary programs. The program will include a lecture on Tuesday evening at People's Temple, and platform meetings Wednesday and Thursday evenings.

The local committee will unite with the

GOING SOUTH? I can save you from 40 to 60 per cent. on tents or purchases. Climate, water, dry soil, unexcelled. Quiet and prices unequalled. Red stamp. REV. S. H. PLATT, M. D., Springfield, Mass.

A NEW AND TIMELY LECTURE THE CITY OF TODAY;

Its Perils and Possibilities

By REV. E. T. CURNICK, D. D., President Board of City Evangelization, N. E. Methodist Conf.

Dr. Curnick will arrange to give this lecture before church lecture bureaus, young people's societies, civic leagues, and public schools. Charges will be reasonable. One-half the lecturer's receipts will be given to the Boston City Missionary and Church Extension Society. For terms and dates address

REV. E. T. CURNICK,

35 High St. (Charlestown Dist.) Boston, Mass.

Social Union and give a reception to the visitors on Monday evening, Nov. 14, at Tremont Temple. Arrangements will be made for the public to have free admission to the balconies, by ticket, or the reception.

The visitors will be entertained in private homes as far as possible.

The assignment committee had a meeting at noon and began work. It was decided that churches having speakers shall pay all necessary traveling expenses from Boston and return, and provide entertainment, and nothing more.

The following committees were elected:

On the press—Mr. G. F. Washburn, Revs. G. L. Small and J. D. Pickles.

On assignment of speakers—Revs. C. W. Blackett, E. A. Blake, L. J. Birney, G. H. Spencer, G. S. Butters, J. D. Pickles.

On missionary exhibit—Mr. W. B. Oliver, Miss Lillian M. Packard, Miss A. J. Bennett, Messrs. Robert Allan and G. W. Rice.

On entertainment—Revs. John Galbraith, G. S. Butters and W. W. Foster, Messrs. C. R. Magee and W. H. Bryant.

On finance—Messrs. Silas Peirce, W. H. Chadwick, G. F. Atwood, W. T. Rich, F. D. Fuller, E. R. Spence.

On program and printing—Revs. G. F. Durbin and C. A. Crane, and Mr. C. R. Magee.

The executive committee consists of the chairmen of all committees, together with Bishop Mallalieu, Rev. Drs. E. M. Taylor and A. P. Sharp, Dean W. M. Warren, Hon. E. H. Dunn, and the four presiding elders, Drs. W. T. Perrin, Joseph H. Mansfield, J. M. Leonard, and W. G. Richardson.

Feed Babies

properly and they will be healthy and strong. The proper way to feed a baby, next to mother's milk, is by the use of Borden's Eagle Brand Condensed Milk. It offers the maximum of digestibility, thus avoiding the troublesome diarrhoea and colics of infancy.

CHURCH REGISTER

METHODIST SOCIAL UNION—WELCOMING RECEPTION TO BISHOP GOODSSELL.—A joint reception to Bishop Goodsell by the Boston Methodist Preachers' Meeting and the Social Union, Oct. 17, at Tremont Temple. Informal social half-hour, 5.30 to 6 p. m. Dinner at 6 p. m. sharp, followed by brief exercises in Lorimer Hall. Speakers and guests, Bishops Goodsell and Mallalieu, Drs. J. T. McFarland, secretary of the Sunday School Union, Wm. R. Clark and John Galbraith, and Gov. John L. Bates. At 7.45 p. m., in Gilbert Hall, welcoming reception to Bishop Goodsell.

Ticket exchange and sale for members of the Preachers' Meeting and Union only, opens Monday, Oct. 10, at 9 a. m., in Tremont Temple ticket office. Tickets to members of Preachers' Meeting, \$1.25. Public sale opens Thursday, Oct. 13, at the same hour and place. Single ticket, \$1.50. All seats reserved. Early purchase is advised.

FREDERIC D. FULLER, Sec.

W. F. M. S.—A W. F. M. S. group meeting, including Elliot, Berwick, South Berwick, Kittery and York, will be held at the Elliot (Maine) M. E. Church, Friday, Oct. 14. Afternoon and evening sessions. The afternoon program includes a Standard Bearers' hour. Four young ladies will represent, in native costumes, China, India, Korea and Japan. In the evening Miss Mary A. Danforth will give an address. Elliot ladies will serve supper for 15 cents.

MRS. S. I. STROUT, Dist. Sec.

REOPENING AT SWAMPSCOTT.—The Methodist Episcopal Church at Swampscott will be reopened, Sunday, Oct. 9. At 10.30 a. m. President Huntington of Boston University will preach; and at 7 p. m., Rev. Dr. J. W. Lindsey will occupy the pulpit.

WILLIAM FULL, Pastor.

NOTICE.—There will be a meeting of the New England Conference Temperance Society, in Room 6, Wesleyan Building, at 2 p. m., Monday, Oct. 10.

JOSEPH H. TOMPSON, Sec.

A QUICK CURE For Coughs, Colds, Lung Balsam

W. F. M. S.—The annual meeting of the New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will be held in Trinity Church, New Haven, Conn., Oct. 11-13.

MARY LAWRENCE MANN, Rec. Sec.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

W. F. M. S.—All delegates to the annual meeting of the New England Branch are requested to time their arrival so as not to reach New Haven before Tuesday. Delegates must return by the same road for which tickets are bought.

CLEMENTINA BUTLER, Home Sec.

W. H. M. S.—The 21st annual meeting of the Woman's Home Missionary Society of the New England Southern Conference will be held in St. Paul's Church, Fall River, Oct. 19 and 20. An interesting program has been prepared. Among the speakers will be Mrs. M. J. Glider sleeve, of the Interdenominational Council of Women for Christian and Patriotic Service; Mrs. N. W. Bass, general organizer of the W. H. M. S.; and Mrs. T. J. Everett, Conference president, who will report the National Meeting held at Denver, Col. Each auxiliary and young people's society in the Conference is requested to send a delegate for each twenty members and fraction thereof.

MRS. A. W. ROGERS, Conf. Cor. Sec.

Do you read what people say about Hood's Sarsaparilla? It is curing all forms of disease caused or promoted by impure blood.

TREMONT TEMPLE NOON MEETINGS.—The noon meetings in Tremont Temple, which were discontinued last May, will be resumed on Monday, Oct. 10, when Dr. A. C. Dixon will speak on "The Message of Jesus Concerning Prayer," and Mr. P. B. Blihorn, of Chicago, the noted soloist, will sing. Mr. Ezekiah Butterworth will give an address on "The History of Home Prayer Songs." Oct. 17, Mr. William Phillips Hall, of New York, the "Business Man's Evangelist," will speak, and Rev. F. H. Jacobs will sing. Oct. 24, Rev. Spencer Walton, of South Africa, will be the speaker, and Mr. Robert Bruce, of Lynn, will sing. Oct. 31, Rev. P. S. Henson will speak, and Rev. H. W. Lambert, of Providence, will sing. It is hoped that pastors will announce these meetings from their pulpits or place notice of them on their church calendars week by week.

A. C. DIXON.

SHOWING COON SKINS.

An old Arkansas hunter, who was in the habit of taking his dogs and gun out for a solitary coon hunt almost every evening, weather permitting, also took himself to the cross-roads store each following morning, and to the neighbors assembled there, related miraculous stories of the still more miraculous numbers of coons he had annihilated the night before. These honest friends, with true Southern good nature, passively submitted to these wild tales from day to day, until the number grew to such magnitude as to surpass all belief, and then, rising in their righteous indignation, as one body, gave vent to their feelings in the following:



"Look here, neighbor, this talk of killing coons is all well and good. There are coons in the woods, and powder and shot can kill them, but if you want us to believe that you are such a mighty hunter, you have just got to show us those coon skins."

And that is just what Vitae-Ore, the natural mineral remedy which is being advertised so extensively in these columns, has been doing right along. For every claim of a cure made it has produced the "coon skin," the actual living, breathing, walking, talking witness in the cured one. It does not ask belief, it asks no credence, it wants only an opportunity to show "coon skins" in each individual case, to produce before each and every sick and ailing reader of this paper a "coon skin" in the form of his or her own improvement and benefit, before he or she need believe one jot or pay one cent.

Medicines have come and gone, have sprung up in the night like mushrooms, have made broad claims and told of remarkable cures, and the capture of remarkable numbers of "coons," but when the time came they could not show the "coon skins," and passed out into the night, to be heard of no more. Not so with Vitae-Ore! It has stood the test of over a generation of time and peoples, and has fully proven and substantiated its right to the title of being the "Best thing in, on, or out of the earth for the afflicted." Read the 30-day trial offer in this issue.

OBITUARIES

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed.
I know not, O I know not,
What social joys are there;
What radiancy of glory,
What light beyond compare!
And when I fall, would sing them,
My spirit falls and faints;
And vainly would it image
The assembly of the saints.
They stand, those halls of Syon,
Conjunct with song,
And bright with many an angel,
And all the martyr throng.
The Prince is ever in them;
The daylight is serene;
The pastures of the Blessed
Are decked in glorious sheen.
There is the throne of David, —
And there, from care released,
The song of them that triumph,
The shout of them that feast.
And they who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

— Bernard of Cluny

Steere. — In the death of Mrs. Amey D. Steere, which occurred at Pascoag, R. I., July 25, 1904, the church lost its oldest and one of its most beloved members, and the town its oldest inhabitant. She was the daughter of John and Nancy Hutchinson, and was born in Providence, R. I., Jan. 1, 1807, and at her death lacked less than two and a half years of rounding out her century.

On her twentieth birthday she was united in marriage with Arnold Steere, and came to Pascoag to reside; and with the exception of two short intervals this was her subsequent home. She was the mother of nine children, one of whom died in infancy, and another was drowned at the age of seven years. The others grew to maturity, and five of them survive her.

Her husband died in 1844, leaving her with scanty means; yet such was her energy and strength of character that she kept her large family together and comfortably provided with the necessities of life till brighter days came. When seventy-six years of age, in company with two daughters, she went to Dakota and "proved" claims to Government land by occupying it. She remained there two years, then spent a year with friends in California and other parts of the West. Returning to Pascoag, she made her home with her daughter, Miss Rosamond, from whom she has never been separated, and who most faithfully and tenderly cared for her during her declining years.

"Grandma" Steere, as she was universally called during her later years, was converted under the labors of the late Rev. E. A. Lyon, and united with the Methodist Episcopal Church at Pascoag in 1855, of which she remained a member till death. She was ever after deeply interested in, and earnestly labored for, both its spiritual and temporal prosperity. She was a constant attendant at its services, almost regardless of the weather. Until within two years she was one of the most regular attendants of both the morning and evening services, walking to and fro from her home more than a quarter of a mile away. Her physical vigor was remarkable, as up to within two weeks of her death she walked out almost every pleasant day, frequently going more than a quarter of a mile and back again. She was of a cheerful, genial nature, and had a large circle of friends by whom she was highly esteemed.

During the last two years her mental faculties became much impaired, but she never forgot that she was a Christian, the Bible was always a cherished book, and her inquiries as to the prosperity of the church were frequent. She recognized and cordially greeted her pastor even when she failed to recognize members of her own family. A week before her death,

when her mind seemed almost gone, as her pastor prayed with her she responded distinctly with fervor and appropriateness. Her end was like lying down to pleasant dreams.

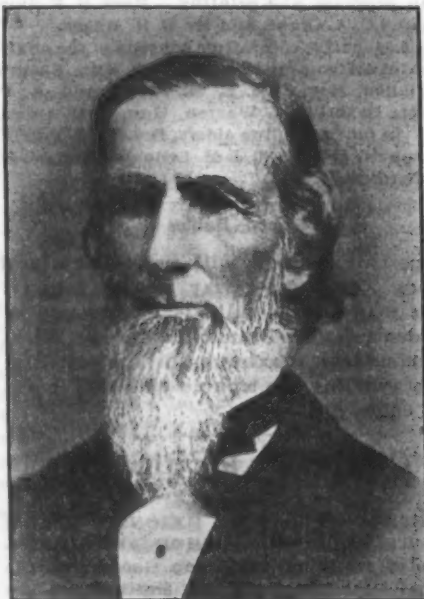
Many friends gathered in her home for funeral services and for one more look into that face which had ever had a kindly greeting for them, then her body was borne out and laid beside that of her husband after sixty years of separation.

WALTER ELA.

Cousens. — Hon. Enoch Cousens was born in Kennebunk, Me., Nov. 9, 1818, and died at Kennebunkport, Me., June 27, 1904.

He came, when a young man, to Kennebunkport, where he engaged successfully in mercantile business, and made many friends in the business world. He was married twice, first in 1842. Seven children were born during his first marriage, three of whom are still living — two sons and one daughter. His first wife died in 1861. His second marriage occurred in 1864, and his wife is still living.

Mr. Cousens has held every municipal office within the gift of the town. He was elected to the Legislature in 1865, '69, '70 and '84, and was an active, efficient member of that body. He was converted at the age of seventeen, and joined the Methodist Episcopal Church in 1838. He was appointed class-leader, which position



HON. ENOCH COUSENS

he filled till a short time before his death. He served as chorister for many years with great acceptability, and was a successful superintendent of the Sunday-school most of the time. The steeple that ornaments the church where he worshipped was one of his gifts. His home was always open to the ministers of Christ, and many have shared in its hospitalities. The church and world have lost a great helper.

The writer found in him a true friend. May the members of the family who survive him live under the benediction of their sainted father!

L. H. BEAN.

Randall. — James D. Randall passed to his heavenly home from his home at Cross Hill, in the town of Vassalboro, Maine, Sept. 10, 1904, aged 86 years and 11 months.

How can my pen, in the short space allotted to such a notice, do justice to the memory of this good man? He died on the same spot where he was born, and never knew any other home. Sixty-four years ago he married Miss Mary A. Percival, a near neighbor and school-mate, who still survives him.

Mr. Randall was converted about fifty-one years ago, and at once joined the Methodist Episcopal Church, in which he served as trustee and steward until his death. He also held the office of class-leader for many years. Indeed, all the work of the church received his thoughtful care. This was one of the men whom no one can praise too much. He was sunshine without a cloud — never discouraged, never sorrowful, always filled with holy joy. His door was always open to God's workmen, and his pastor and presiding elder found a ready welcome from him and his faithful wife. Tender memories will come to those reading

these lines who have come in touch with this brave true man, and the heart will sorrow to know that this faithful one has gone from us. But the sadness is all on the earth side; he has gone to his crowning.

Mr. and Mrs. Randall had three children, two of whom are still living — Hollis R., of Augusta, Me., and Lizzie M., wife of Hon. E. P. Page, of Skowhegan, Maine. Son and daughter give to these dear parents a love beautiful to see.

Funeral services were held at his late home, attended by the writer, a former pastor.

C. W. LOWELL.

Merrill. — One of the mothers in Israel went home when Mrs. Eunice Merrill, of North Windsor (Tyler's Corner), Maine, passed away from this world, July 19, 1904, aged 84 years and 8 months.

"Aunt Eunice," as she was commonly called by neighbors and friends, was born in Bethel, Me., her maiden name being Tyler. One nephew, Rev. Oren Tyler, was a member of the East Maine Conference. In 1843 she was married to Mr. John Merrill, of Windsor, Me. Though mourning for the wife of his youth, Mr. Merrill waits with Christian hope and resignation for the boatman. Six children were born to them, five of whom are still living. Very soon after their marriage Mr. and Mrs. Merrill settled at Tyler's Corner. Finding no place for meetings, she opened their house, leading the meetings herself a large part of the time. Services were held in this home for many years, until the chapel was built.

Mrs. Merrill was converted at camp meeting, and always enjoyed this means of grace. During her active life she attended forty of these meetings. Soon after her conversion she joined the Methodist Episcopal Church, and ever remained a faithful and devoted member. We shall miss her greatly, for one of the Deborahs of our Methodism has departed, and we shall hear her shouts of praise no more until we hear them in the Better Land.

The funeral services were held at North Windsor, July 2, attended by the writer, who was a former pastor.

C. W. LOWELL.

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W. F. M. S. Notes



— Miss Ada Mudge will sail this month for Lucknow, the place of her birth, as a missionary of this Branch.

— At the annual meeting in New Haven, Oct. 11, five of our missionaries are expected to speak.

— The corresponding secretary has received most interesting letters from North China, including one with a report of the work of the venerable Mrs. Wang, of wheelbarrow fame.

— The number of widows in India is said to equal the number of Sunday-school pupils and teachers in the whole world.

— Two fine posters made by Lasell girls were on exhibition at the Northfield Conference on "Missionary Methods," and were greatly admired.

— Are you using the Chinese picture postals to announce the meetings of your auxiliary this fall? All such things help in arousing interest in our subject—the great empire of China.

— Plague has ravaged certain districts in India, sadly interfering with our work in several places. The cleanliness of our schools and the homes of our Christian people has saved them from suffering like the heathen people around them, and only comparatively few have died. Still the conditions are very distressing.

— Burma is waking up. Some one, comparing it with Judson's day, puts the difference thus: "Old Burma sat on an ox cart and dreamed about his ancestors. Young Burma is sitting on a bicycle and goes scorching towards the future."

— The Mexico Conference has raised \$58.41 this year—almost three times as much from the new auxiliaries there as last year. It is a real gift of self-denial which thus comes back to our treasury from one of our mission fields.

— A list of the missionaries of the Branch is now available, and is just the thing to keep on your desk or table where your memory will be constantly stirred to true remembrance of those who represent you in the field. This is our war and we all share the responsibility.

— Miss Edith Swift sailed for Rome, Sept. 16, after a short vacation. She has accomplished grand work in the Crandon Institute, and goes back with plans for extending the work on spiritual lines. To this missionary—one of our own girls, although supported by another Branch—our heartiest interest and earnest prayers go out for a great blessing on her endeavors.

— Mrs. G. F. Crawford, of Brunswick, Maine, has been elected secretary of Lewiston District. Our sincere welcome to this new Branch worker, who will have the aid of the counsel of Mrs. W. S. Ladd, the retiring secretary, who has moved to Portland District.

— One of the most terrible burdens which our missionaries carry is to see the suffering of the little children. Miss Wells writes of one brought to the hospital dying of starvation. He would whisper faintly: "When I get well, may I have a little rice to eat?" His poor mother sat by his side and wept; but even Christian love and skill could not save the little life.

— Think of thirty women and girls in Borneo—the place which we associate with "head hunters"—being baptized by our Methodist missionary on a recent trip! The Dyaks are pleading for Christian teachers, and the 800 who have accepted Christ must be instructed. This is only one of the urgent calls now before our Society.

— The new organizer of Standard Bearers on Portland District, Miss Bessie F. Crowell, was at West Scarborough recently, and enlisted a company of twelve enthusiastic young people to hold up the standard in the church. How welcome are these recruits to the growing army of Standard Bearers! We are so glad to welcome Miss Crowell, and feel that God will direct her in all her plans.

— Do not forget your good resolution* to help to replace Miss Lily Greene's library, which was destroyed by lightning. You can mail books to her as cheaply as you can to your next-door neighbor, the postage being just the same to Palera, India, as to Salem. A library is a great help to a missionary, especially in a distant station, and we should all help to replace the precious volumes.

— Do not fail to attend the annual meeting at New Haven. The program is unusually good, and we have grateful remembrance of the kind hospitality of the New Haven ladies at our last visit in 1887. The fare is greatly reduced, and round-trip tickets will be for sale at all the central stations throughout our Branch. See announcement in last week's HERALD.

— A poor woman in Mexico, in the interior, had been attending the Protestant service, and, beginning to doubt the power of images, she determined to test them. Taking one from its frame, she cautiously laid it on the fire, and as it made no outcry or move to escape, she became convinced that its reputed powers did not exist, so consigned the other three to the flames. Her horrified neighbors remonstrated, and told her of a woman who burned a "saint" and was immediately turned into a wolf. She replied, with fine sarcasm: "Then I suppose I shall turn into four wolves." Failing to frighten her, they tried to make her feel that she was selfish in not giving them to her neighbors. Her simple reply was: "If I would not take poison myself, why should I give it to my neighbors?"

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Editorial

Continued from page 1256

shook. His partner, twice bereaved within a year, and his family, who are so grievously stricken, will have the sincere and loving sympathy of a host of friends who mourn with them.

— The vacancy at First Church, Everett, made by the transfer of Rev. J. W. Jones to Lincoln, Neb., has been filled by Bishop Goodsell appointing Rev. G. H. Spencer. Rev. E. R. Thorndike, D. D., goes to Saratoga St., East Boston. It is understood that the church in each case gave a unanimous invitation.

— The Boston Post (Dem.) is characteristically candid and just in saying of Governor Bates' action in the now notorious "Gurney affair": "Governor Bates showed that regard for the dignity of the commonwealth and respect for its courts which may be expected of its chief magistrate. And as for his remarks about diplomats disobeying our laws, these were fully justified. He has come out of this affair with dignity unimpaired."

— On the evening of Sept. 29, in the Highlandville Methodist Episcopal Church, Miss Elizabeth Frances Beekman, only daughter of Rev. and Mrs. Garrett Beekman, was united in marriage with Mr. Edwin Manton Grover, assistant register of probate for Norfolk County and son of Judge Emory Grover, of Needham. The ceremony was performed by Bishop Mallieu, assisted by the bride's father, pastor of the church. Mr. Manton Maverick, of Chicago, was best man, and Miss Anna Thayer, of Milford, maid of honor; the bridesmaids were Mrs. Harry G. Beekman, of Somerville, and Miss Mildred Fowle, of Dorchester. A reception in the church parlors followed the ceremony. The church was beautifully decorated with palms, ferns, potted plants and flowers, and an orchestra was in attendance during the evening. After their wedding trip Mr. and Mrs. Grover will reside in Needham.

— Mr. and Mrs. E. Tennyson Smith are expected to arrive in Boston, Oct. 6, preparatory to conducting a pledge-signing campaign in the United States. Mr. Smith holds numerous letters of introduction and recommendation from eminent clergy.

men and temperance leaders in the United Kingdom, including Sir Wilfrid Lawson, Joseph Mallins, Rev. Monro Gibson, and Rev. F. B. Meyer.

BRIEFLETS

There is an urgent call for two or three evangelistic missionaries for China, and for teachers in South America. Applications should be sent to Dr. H. K. Carroll, Mission Rooms, 150 Fifth Avenue, New York city.

Tilton Seminary opens with an unusually large accession of students — nearly one hundred in the entering class. The dormitories are full, and it has been necessary to utilize three houses in the village to make place for the students.

The wife of one of the pastors in New Hampshire has sent in 20 new subscribers since the Fall Offer of the HERALD was first made. There is nothing unusual about that church or town; it was the "push" of this faithful woman that did it.

"Love Enthroned," the volume by which Dr. Daniel Steele is best known, is republished in London by two houses. It is highly recommended by Rev. F. B. Meyer, although its doctrine of entire sanctification in this life does not exactly harmonize with the Keswick teaching. This book is more read in England than in America. "Milestone Papers" is also reprinted in London.

Rev. C. H. Stackpole, of Melrose, in writing under date of Sept. 29, represents a multitude who have expressed their hearty and grateful appreciation: "The Revival Number at hand. It is a splendid issue. Worth more than I can tell to me in my work. Shall speak from it on Sunday morning, and begin special services at night."

An interesting and very significant conversation took place in this office recently. Two prominent ministers, in brotherly spirit, were discussing the qualities of two representative officials in the church. Finally one said, as if settling the merits of the two men: "Well, — dodges responsibility; he fails you just when you need him and have a right to expect him to stand by you; but the other man, while he does not seek responsibility, will stand to it when it comes to him normally, and he will never evade nor prevaricate, but will

support you to the end, whatever that be." Is it not a pity that the latter type of man is disappearing in this unheroic age?

Dr. James Boyd Brady, field secretary of the Preachers' Aid Society of the New England Conference, has prepared a fine program of responsive readings and hymns for use in churches, especially in the presentation of the cause which he represents. He has fitly characterized it as "Fathers' Service." C. R. Magee, at our Book Depository, will distribute copies as ordered by the ministers, postpaid. Dr. Brady may be addressed at Beacon Chambers, Boston.

Lasell Seminary opened Thursday morning, Sept. 29, with a larger number than usual — one additional dormitory having been opened, Senior Hall. New pupils gathered for registration on Tuesday. Mrs. Martin gave an address of welcome on Wednesday evening, and an orchestra played for dinner and for an informal reception after the address. Dr. Homer B. Sprague gave the first lecture of the season on Thursday evening, on "The Greatest Englishman."

The thorn of experience is not worth much for warning unless it has been grasped unexpectedly.

The following declaration of Rev. G. Campbell Morgan is as pertinent as it is true: "Show me a church that is not evangelistic, and does not go forth with the evangel of Jesus Christ, and I will show you a crowd, but not a church; a company of souls that are seeking their own heaven, but will not find it."

Particular attention is called to the announcement of the first meeting of the Boston Methodist Social Union on the evening of Oct. 17, which appears elsewhere. The Union, acting with the Boston Preachers' Meeting, will give a reception to Resident Bishop Goodsell. It promises to be an unusually interesting and enjoyable occasion, and our people will do well to secure their tickets at an early date.

The Springfield Republican says: "Bishop Hartzell has come home to tell us that he wants the United States to have a part of Africa. Doesn't the Bishop know that our share of Africa is with us already? And isn't it all we can assimilate comfortably in the next two hundred years?" Yes, the Bishop knows how much of Africa is already in America, but he is a man of large faith and broad vision and untiring zeal, and believes that enlightened Americans ought to be able to deal with the African here without neglecting the African over there.

We do not need to sacrifice what is natural to us, but to put a yoke upon it. The tolling ox is more acceptable to God than the ox on the altar.



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